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In order to increase the value of the Digest, as a repository of contemporaneous thought and opinion, every subscriber will be furnished with a complete and minute INDEX of each volume.

The Reviews.

POLITICAL.

RUSSIA AND GERMANY.

EMILIO CASTELAR.

La España Moderna, Madrid, April 15.

WE have all seen two powerful nations, taking possession of two modern ideas, and brandishing them as though they were sceptres of authority, when in reality they were flashes of a lightning-producing revolution. These two powers, based on the Holy Alliance, are called Prussia and Russia. Their two thrones the offspring of historic ages, founded in monarchical tradition, clothed with absolute power, patrons of reaction, may be likened to two immense barriers, raised by the instincts of social conservatism, in order that the waves of the spirit of modern times might dash themselves at the feet of these barriers and be converted into useless foam. Yet, inasmuch as progressive ideas propel human societies, just as they do earthly forces and the celestial bodies, there penetrated the consciousness of Prussia the idea of the German race and the consciousness of Russia the idea of the Slavic race, like two germs of unexpected progress. Russia aspired to preside over the Slavic unity, and Prussia for her part, aspired to preside over the Germanic unity. Revolutionary ideas, therefore, could not get the upper hand without fighting the interests created by anterior ideas, which have behind them all the force of the historic powers. Prussia, to carry out her idea, had to humili-

ate Austria; and Russia, to carry out her idea, had to humiliate Turkey. To humiliate Austria it was necessary for Prussia to make use of revolution, helping the enemies of Austria, like Italy and Hungary. To humiliate Turkey, it was necessary for Russia also to make use of revolution, helping enemies of Turkey, like Roumania, Servia, and Montenegro. So that the two most reactionary powers in Europe were changed into two powers coöperating for universal revolution.

All revolution, however, was in vain, and it stopped soon after it began. Social conservatism held in itself so much power and similar interests created so much union, that although progressive ideas were used by such strong powers as Russia and Prussia, these ideas failed of success in their first efforts and went backward with their first steps. Prussia, afterwards, through having disclosed its ambitious purposes in 1848, was humiliated at Olmutz; and Russia, through having disclosed its ambitious purposes in 1854, was humiliated at Sebastopol. If it be one of the laws of history that every revolution stumbles over obstacles in its beginning, it is none the less a law that a revolution cannot be initiated without leading sooner or later to solutions that are true victories for universal progress and the spirit of modern times.

The Prussia of Olmutz obtained the treaties of Prague and Versailles; the Russia of Sebastopol obtained the treaties of London and San Stefano. In the presence of these acts, it is unnecessary to be dazzled by them, or to consider them definite and eternal. Revolutionary ideas in the time of combat might consider the Powers a weapon which would aid the ideas; but in the time of victory these ideas were thrown aside as dangerous and threatening to the victory itself. From this fact Russia and Prussia encountered in their triumphs difficulties greater, certainly, than they encountered in their battles. Prussia wished to Prussianize the German race, and Russia wished to Russianize the Slavic race, without comprehending that the whole must be subordinate to the parts, if by means of these parts the two Powers obtained their position of supremacy.

The pretensions of Prussia were more justifiable than those of Russia; first, because Prussia is the German kingdom which since the 16th century, has represented the modern spirit in Germany; second, because since the time of Frederick the Great, Prussia has been unconsciously one of the initiators of the spirit of our age; third, because by being obliged to contest the German hegemony with a Power so strong as Austria, it has been necessary for Prussia to keep up a formidable military organization; fourth, because Prussia, in its crusade, had in view a territory really suitable for holding one people; fifth, because everything indicates that by coming in contact with peoples as civilized as itself, the predominating political ideas of Prussia will yield to existing historical circumstances, and its predominant authority will be united as part of a true organism in the totality of Germany.

Russia, on the contrary, which in order to direct the Slavic race will have to enlarge itself beyond its natural limits, to the great loss of all Europe; which oppresses peoples long civilized, like the Poles and those of the German Baltic regions; which refused to Greece in the Thracian Bosphorus the bit of sky and earth, which belong to Greece historically and naturally; which has devoured twenty nations in order to form a true work-house prison for slaves; this Russia does not represent, like Prussia, the harmony of a race, but force, war, dominion, and conquest. Hence arises a duty for the civilized world, the duty of emancipating the Orient, without any complicity with the manœuvres and tendencies of the Russian empire. May the Slavic race be soon free; but may it never under any circumstances be a Russianized race! That it should be free is a necessity of our time. To have it a Russianized race would be a grave danger for all the other nations of Europe.

BELGIUM A SOURCE OF DANGER TO FRANCE.

JULIETTE ADAM.

La Nouvelle Revue, Paris, May.

LEOPOLD THE FIRST, confiding in the love with which he inspired his people, resolved, according to his own words, to quit the throne, "as soon as they had enough of him." He found a very simple means of escaping the responsibilities and the menaces of the Treaty of 1831; that means being the demolition of the fortifications of the Meuse. Leopold the Second, by order of Germany, had these fortifications reconstructed and prepared for their German destination. The plan of the Prussian General Staff is to invade France through Belgium, to vomit on France a million of men without previous notice or time for preparation. "The strategy of the next war will astonish Europe," said Marshal Moltke in the Reichstag. It will not astonish those who for several years have been watching on the side of Belgium and supplicating our ministers of war and generals to get ready to turn aside this frightful waterspout.

For Prussian plans it is necessary to have new troubles in Belgium, pillage, conflagration, terror and excitement. Millions of money, the manifold powers of reptilism, the infernal experience of the Prussian police and its agents educated by Bismarck, will permit William the Second before long, thanks to the complicity of the clerical Belgium government, to accomplish his cursed work. The danger is so great that one of the Socialist chiefs lately wrote to Paris: "Germany is mistress of the situation and can provoke the general strike and the revolution any day she wishes." We must then distrust the ridiculous statements that it is Belgian socialism which nourishes German socialism. German socialism grows by itself, because socialism is a two-edged weapon, and because what William the Second excites in Belgium is excited against him in Germany. The great Belgian workingmen's party, if warned and convinced, the little liberal *bourgeoisie*, who wish, like the people, to be masters of the national destiny by means of universal suffrage, may yet baffle the intrigues of their enemies; but there is a portion of the Belgian people, that portion which celebrates the anniversary of Waterloo, which, it is to be feared, indulges dreams identical with those of Leopold II., and who are used, amused, and approved of by Germany. The majority of the Flemish, like their king, covet French provinces in exchange for the complicity of the Brussels government with that of Berlin.

Would you like proof of the profit that a great number of Flemish and King Leopold count on deriving from their devotion to Germany? That proof can be given by a map—of which a copy is in my possession—hung up in the schools of Flanders. On the signification of this map I beg my readers to meditate deeply. This map indicates that Belgium should have annexed to her: 1st. Old French Flanders, which constitutes the present French department of the Nord; 2d. Artois, comprising the most important part of the French department, Pas-de-Calais (the Boulonnais would be left to France). Then, to straighten the frontier, the point of Givet, which projects into Flanders from the department of Ardennes, is to be transferred to Belgium, giving France, by way of compensation, the Belgian point of Sugny, which in extent is hardly one-tenth the size of the point of Givet. The consummation of such a scheme would, of course, hand over to Belgium Lille, Dunkirk, Cambria, Valenciennes, and Calais.

May the Belgian democracy triumph without making Europe run the risk of a war desired by Germany on ground prepared and chosen by her! The liberal *bourgeoisie* and the Belgian people have given proof of good capacity for bringing about reforms, by associating their social demands with political reforms—a day of eight hours with universal suffrage. They have done even better; the federations of workingmen have given the priority to questions of revision and universal suffrage, thus

showing that they understand the force of logic. But the more prudence and wisdom the democratic and socialistic parties show in Belgium, the more Germany fears the spectacle of a small nation obtaining true liberty by pacific means. It is a bad example for Belgium's neighbor.

In Germany an order has been given to mobilize the Eighth Corps at the end of April, and the *Gazette de la Croix* and the *Gazette de Magdebourg* have already threatened the Belgians with German rifles. The English fleet is now at Plymouth and the Isle of Wight, ready to take military possession of Antwerp.

If Leopold II. had Belgian blood in his veins, if he were a free man, he would have been moved by the dangers which menace the country he governs; he would have dissolved the Chamber, and declared that its successor would be entrusted with the work of revision of the Constitution. The country, thus certain of an opportunity to manifest its will, would have found in this act of the king a desire on his part to appease his people; but servant of the Hohenzollerns, the king shelters his ambitions in the shadow of the ambitions of William II.

Our enemies have spread in Belgium a rumor that the French government, foreseeing the occupation of the forts of the Meuse and Antwerp by England and Germany, in case of revolution at Brussels, will aid with military force to put down such revolution. The accusation is monstrous. An alliance with the English and German monarchies to repress a revolution, of which the object would be to obtain universal suffrage and a working day of eight hours, would forever alienate the sympathies of all peoples from a nation capable of such a democratic felony.

OUR FOREIGN POLITICS,

Grenzboten, Leipzig, April.

EVERY one will remember with what general confidence in continued peace, the New Year was ushered in, not a cloud casting its shadow over the political horizon. An exchange of visits and courtesies between the neighboring States, and especially between Russia and Austria, appeared to guarantee the hoped-for conclusion.

But a change has come over the spirit of the scene. The few short but critical months during which winter passes into spring, have gathered thunderclouds in their course, and, for the moment, European trade and industry languishes in consequence of a political tension which it is impossible to ignore. In these circumstances it may be advantageous to cast a glance at the political situation, and form a calm estimate of the dangers with which we are threatened, and of the resources at our command to avert them bloodlessly.

That the geographical position of Germany renders her sensitive to influences from east, west, north, and south, is both an advantage and a disadvantage. It is by no means a trifling advantage to be drawn into participation in the intellectual life about us, even though the advantage be purchased at the price of our compulsory participation in the political and moral diseases of our neighbors. In the earlier centuries the influences of external conditions were not so readily appreciable as they are in this present age, with its facilities of communication; while the fact that Germany has now been for more than a generation the European centre of political power, has still further intensified the position. States at the periphery of the circle are far less influenced by each other's concerns than we. Nothing that occurs in any corner of Europe can be a matter of indifference to us, and, as a consequence, there is no other State in the world subjected to so severe a strain to maintain its healthy condition.

The determining causes which influence the state of affairs in Europe to-day, may be traced back to three distinct sources. The first is, the practically offensive alliance of France and Russia, as opposed to the alliance of Austro-Hungary, Germany, and Italy for the maintenance of peace. The second disturbing

factor is the incendiary brand which has lighted Eastern Europe, and can scarcely fail to involve the Levant and Egypt; and thirdly, we are oppressed by an industrial crisis, which emanating from the United States and Russia, crushes trade and commerce to an extent which threatens to prolong the social problem indefinitely.

That the Franco-Russian Alliance is a fact is beyond all dispute. The idea of conciliating France was a short-lived delusion. So, too, was our hope of coming to an understanding with Russia; although our policy, for years past, has been carefully moulded to that end. But French and Russians are alike in this respect, that neither good words nor good service can avail to soften the political animosity with which they regard us. Beyond the Vosges, as beyond the Memel, every display of friendly disposition on the part of Germany, is regarded as a sign of weakness. We have to show front both to France and Russia, well knowing that they are awaiting only a favorable moment for the adjustment of claims for which they have no moral justification. On the other hand we are supported by a defensive alliance with Austro-Hungary in the East and on the West by Italy and—possibly—by England; and there is no reason to suppose that the Dreibund has been in any way weakened by the removal of either Bismarck or Crispien, although the systematic calumnies with which our politics have been misrepresented both on the Seine and on the Neva, as well as by an opposition party at home, have tended to discredit the resources of the German Empire. Unquestionably the alliance of Austro-Hungary and of Italy is of inestimable value to us; but apart from any reliance on outside support, the universal German sentiment should be that, if the need arise, Germany is powerful enough to resist any encroachment on her borders, or on her rights. God be thanked, all Germany is united on this point, and we may be sure that if in the face of danger a traitor should seek to hinder or cripple united action, he would lose all influence irrecoverably. The caricaturists of the international Congresses now sitting in Paris need not deceive themselves. The clouds that now hover over Germany will vanish before the fire of a genuine national wrath.

But do the conditions of France and Russia justify the apprehension of action in the immediate future? We believe we must answer this question affirmatively. France has exhausted all her resources in war-preparations, and every day that she stands with muskets grounded is an added strain on her industrial resources; and now comes an ambitious War Minister, who will probably soon be Minister of Foreign Affairs, and who yearns to reap the fruit of his labors in organization. Add to this a Parisian populace greedy for excitement, which has for years labored to guide the politics of the country to this decisive step, and there need be no doubt of France's eagerness. France believes herself prepared, and this confidence in her resources is a serious danger for Germany. She waits only the signal from Russia—waits impatiently, and with gnashing of teeth—but she waits; for the maddest Chauvinists in her ranks would shrink appalled from the adventure of attacking Germany single-handed.

And how stands it with Russia? The Czar wants peace. So, at least, it is reported on all sides, and the report would be plausible, if the saying, *Si vis pacem, para bellum*, were unqualifiedly applicable. For never yet has a Russian ruler prepared for war with so much energy, and on so grand a scale; never before has so great an army been massed on our frontier in time of peace; and never before was asserted so openly, the secret that this army is designed for the invasion of Germany. Even if the Czar wants peace, his people do not, and all appearances point to the conclusion that the war-party will get the lead in their own hand.

We come now to the second point: the probability of disturbances in the East, precipitated by the recent occurrence at Sofia, which is probably with justice attributed to Russian instigation; for, as Bismarck astutely remarked: "Oriental

treaties constitute a solid unity. If the breach of one passes disregarded, every other Power holds itself emancipated from any further obligation." Now Russia and France have taken up the Oriental question; Russia in Bulgaria, France in Egypt. This is a threatened general danger. Germany has no direct concern in these questions, except in so far as the vital interests of Austria are imperilled.

Finally, as soon as these political problems shall, even in a restricted sense of the word, dominate the situation, the third factor, from which we started, will assume a practical bearing.

In the event of a serious conflict in Europe, the harvest will be reaped by America, which already rubs its hands in anticipation. The great industrial problem, for the solution of which our commercial treaty with Austro-Hungary was designed to pave the way, will come to its rights only when our hands shall be free for the industrial campaign.

The future is in God's hands, but the signs are serious, and more than ever before, it behooves us to realize that "Unity is strength."

CANADA AND THE UNITED STATES.

Quarterly Review, London, April.

THE Canadian people can find some evidence of the growing importance of their Dominion by a reference to the official documents of the United States for several years past. When the Fishery question was under consideration in 1869, President Grant expressed his surprise, in one of his messages to Congress, that the "Imperial Government should have delegated the whole, or a share, of its jurisdiction or control of its inshore fisheries to the Colonial authority known as the Dominion of Canada, and that that semi-independent, but irresponsible, agent has exercised its delegated powers in an unfriendly way." So Mr. Hamilton Fish, when Secretary of State, "very sharply rebuked the interposition of the Government of Canada"—to quote the language of Mr. Blaine, in his review of the correspondence of which Mr. Fish's letters were part,—because it had pressed on the Imperial authorities its right to be consulted as to the choice of Commissioners appointed to consider the value of the Canadian fisheries, opened up to the fishermen of the United States under the Washington Treaty of 1871. Coming down to a later time, when the Bering Sea difficulty arose to create some feeling between Canada and the United States, we find Mr. Blaine himself assuming the position that Canada, whatever might be her stake in the question at issue, should be kept quietly in the background, whilst the statesmen of England and the United States settle matters with as little interference as possible from mere outsiders like the Canadians.

These State documents are some evidence that the public men of the United States do not yet appreciate the position of Canada in the British Empire, but believe that this aggregation of provinces, known constitutionally as the "Dominion of Canada," possessing large rights of self-government, and an increasing influence in Imperial councils, is still practically ruled in all matters by Downing Street, as in the days previous to the concession of responsible government. The political development of Canada has given her a position in the Empire which makes her at last a factor in the affairs of the continent of America, and the time has passed when her boundaries, and her territorial claims, can be made the mere shuttlecocks for ambitious and astute statesmen of the United States. Canada has won this position after many sacrifices only, and a stern fight against the ambitious designs of a powerful neighbor, not always animated by the most generous feelings towards the Dominion, and too often carried away by a belief in a "manifest destiny" which would eventually grasp the whole continent.

The part that Canada has taken in the Bering Sea controversy is in itself an illustration of her importance in Imperial councils and of the vastness of her territorial domain, which now

stretches from the Atlantic to the Pacific. For many years the indifference of English statesmen, and the ignorance which until relatively recent times prevailed with respect to the value of Canada as a home for industrious people, retarded her material and political development. Isolated provinces, without common aspirations or national aims, had no influence over English councils in matters which were arranged by English diplomatists solely; whilst the Federal Republic, a union of free self-governing States, had always in view the promotion of its natural strength and territorial aggrandizement. England, Spain, France, Mexico, and Russia, in turn, contributed their share to the ambition of the Republic; and more than once, when discontent reigned and hope was absent, the ability of Canada to hold her own on this continent, in the opinion of not a few, seemed to be steadily on the decline. But self-government in all matters of local concern changed the gloomy outlook to one of brightness and hope, and a spirit of self-reliance developed itself among statesmen and people, until Confederation in 1867 united all the provinces in a Union which alone could enable them to resist the ambition of their restless neighbor.

In all matters of Dominion concern, Canada is a free agent. While the Queen is still the head of the executive authority, and can alone initiate treaties with foreign nations—that being an act of complete sovereignty—and appeals are still open to her Privy Council from Canadian courts within certain limitations—it is an admitted principle that, so far as Canada has been granted legislative rights and privileges by the Imperial Parliament—rights and privileges set forth explicitly in the British North American Act of 1867—she is practically sovereign in the exercise of all those powers, as long as they do not conflict with treaty obligations of the parent State, or with Imperial legislation directly applicable to her with her own consent. It is true that the Queen in council can veto Acts of the Canadian Parliament, but that supreme power is only exercised under the conditions just stated, and can no more be constitutionally used in the case of ordinary Canadian statutes affecting the Dominion solely, than can the Sovereign to-morrow veto the Acts of the Imperial Parliament—a prerogative of the Crown still existent, but not exercised in England since the days of Queen Anne, and now inconsistent with modern rules of Parliamentary Government.

The two political parties in Canada since 1867, the year of Confederation, have been avowedly in favor of reciprocity with the United States, and the differences of opinion which have grown up between these parties since 1879, when the present Government adopted a so-called National Policy or system of Protection, have been as to the extent to which a new treaty with the United States should go; whether it should be, generally speaking, on the basis of the Treaty of 1854, or a complete measure of unrestricted reciprocity, or, in other words, free trade in the manufactured, as well as in the natural, products of the two countries. This issue was formally raised at the general election which took place on the 5th of March last. The result of the contest, after some weeks of heated controversy, has been, so far as we can judge from the data before us, to give Sir John Macdonald's ministry a majority over the whole Dominion of above thirty, in a House of two hundred and fifteen members, against an average majority of fifty in the last Parliament.

The gravity of the political situation for some time to come must be intensified by the fact that, while the party of unrestricted reciprocity has been defeated in the Dominion as a whole, it has developed strength in the Provinces of Ontario and Quebec, where the total representation of one hundred and fifty-seven members is nearly divided between the Government and the Opposition, and it is obvious that the contest between the two commercial policies has just commenced. Looking at the question from the point of view of an impartial observer, we can see that Canada is entering upon a very

critical period in her history. She has reached that stage when all the antagonistic elements, arising from those differences of nationality, geographical situation, and commercial interests, that exist in a dominion stretching for three thousand, five hundred miles between the oceans, must complicate its questions of government and require a careful, sagacious and steady hand at the helm. Canadians are now practically the masters of their own destiny. From this time forward they have to face political, financial, and commercial problems, which will require extraordinary statesmanship to solve wisely, and which must test to the very utmost their patriotism, their fidelity to an old and cherished connection, and their ability to preserve their political autonomy on the continent, and build up a great and prosperous nation, always in close alliance, we trust, with England.

THE WIMAN CONSPIRACY UNMASKED.

SIR CHARLES TUPPER.

North American Review, New York, May.

DURING the last four years, Mr. Erastus Wiman, claiming to be a British subject still, has conducted an active campaign, both in the United States and Canada, with the avowed object of bringing about complete free trade between those two countries. The Hon. Mr. Laurier, leader of the opposition in the Canadian House of Commons, Sir Richard Cartwright, Finance Minister from 1873 to 1878, and Mr. Edward Farrar, the principal writer on *The Globe* newspaper, the organ of the opposition, have been vigorously coöperating with Mr. Wiman in an endeavor to excite the hostility of the administration, Congress, and people of the United States against the Liberal Conservative government and party of Canada, and to show that the opposition have been the friends of the United States, and are now prepared to establish free trade between the two countries.

Mr. Wiman's article in the January number of this *Review** is an indictment of Canadian policy under Conservative government as unfriendly to the United States, and a commendation of the Liberal (opposition) party as unequivocally committed to the principle of unrestricted reciprocity, and generally friendly to the United States.

The charge of commercial belligerency which Mr. Wiman makes in that article, is controverted by the fact that the tariff of Canada only averages about one-half of that of the United States; while the public records of Canada effectively disprove the statement that the Liberal Conservative government of Canada has been unfriendly to the United States.

The Right Hon. Sir John A. Macdonald, the present Premier, was a member of the government that obtained the ratification of the Reciprocity treaty of 1854. Under that treaty there was an enormous expansion in the trade between the United States and Canada. It was denounced by the United States, and terminated in 1866, although the balance of trade during its operation was no less than \$95,575,957 in favor of the United States, in addition to their use of the fisheries of British North America.

Mr. Wiman, nevertheless, denounces that treaty as a "jug-handled policy" which should not be renewed by the United States.

On the 5th of February last, Mr. McCreary, a distinguished member of the Committee on Foreign Affairs, said in Congress: ". . . it is difficult now to understand why the reciprocity treaty between the United States and Canada should have been terminated in 1866. Canada is a grand market for our products, and a magnificent source of supply."

The government of Sir John A. Macdonald in its desire to maintain the harmonious relations that had grown up under that treaty, allowed the United States fishermen free use of our

* LITERARY DIGEST, Vol. II., p. 365.

fisheries for a year after Canadian fish were compelled by the United States to pay duty.

Sir John A. Macdonald was also one of the Joint High Commissioners who negotiated the treaty of Washington in 1871, which settled the *Alabama* claims and all questions then pending between the United States and Canada. On submitting that treaty for the approval of the House of Commons, he was charged by the so-called Liberal party with basely sacrificing the rights of Canada in his desire to promote friendly relations with the great republic. Through that spirit which has always actuated his government, the American fishermen were allowed to enjoy the privileges of the treaty three months before the time fixed for its operation; and when, twelve years later, it was terminated by the United States, their fishermen were allowed to continue to use our fisheries, without consideration, for a full season.

By the action of the United States, Canada was compelled to protect her rights under the treaty of 1818; but the spirit in which this was done is shown by the following from the opposition organ, the *Toronto Globe*, March 3, 1887:

As their Congress refused . . . an international fisheries commission, there was no escape for Canada from the conclusion that the United States would not deal in the matter. Hence Canada had no option but to give up just as much as the Americans chose to take or to protect practically. Our complaint against the Ottawa Ministers is that they did not protect the fisheries more completely.

When I had the honor as one of Her Majesty's plenipotentiaries, to assist in the negotiation of the Washington treaty of 1888, that agreement was declared by President Cleveland a fair and just settlement. He recommended its ratification and thanked the British plenipotentiaries for the *modus vivendi*, voluntarily offered by us, under which all friction in reference to the Atlantic fisheries was removed. President Harrison also approved the measure in his inaugural address.

But when I submitted the treaty and *modus vivendi* to the House of Commons, I was fiercely denounced by Mr. Laurier, Sir Richard Cartwright, and other members of the Liberal party, for having surrendered everything in my desire to obtain friendly relations with the United States.

These are the evidences to be found on the public records of the country of the real attitude of the two parties in Canada towards our neighbors. With what a slender outfit of information Mr. Wiman undertakes the instruction of the people of the United States and Canada, may be learned from his sworn testimony before the Senate committee, in 1888, where he stated that American vessels had taken out 500 licenses each year under the *modus vivendi*, and that the licenses gave them power to catch bait and fish—the fact being that the largest number of licenses taken out in Canada in any one year was 119, and that they gave no power to catch bait or fish!

The manner in which Mr. Wiman gloats over the McKinley Bill as a great object lesson to aid in "The Capture of Canada," leaves no doubt that this measure, so far as it affects Canada, was prompted by Mr. Wiman and his associates, Sir R. Cartwright and Mr. Farrar. They endeavored to paralyze the Canadian government in any negotiations with the United States by declaration that they would be swept from power by the voice of the people in twelve months. Sir John A. Macdonald, seeing the injury that would be inflicted by such a statement, promptly remitted that question to the people at the polls. Brought face to face with the people, Mr. Wiman was at once discarded by his associates, Mr. Laurier and Sir R. Cartwright,—Mr. Laurier's address to the electors, declaring that "the assertion that unrestricted reciprocity means discrimination against England involves the proposition that the Canadian tariff would have to be assimilated to the American tariff. I deny the proposition." Sir R. Cartwright and the party generally took the same ground, and the Hon. Edward Blake refused to continue in the battle because, as he states in a published letter, he was "unable to fight under false colors."

The delusion of unrestricted reciprocity may be regarded as dead and buried.

SOCIOLOGICAL.

PROTECTIVE TARIFFS AND DEPOPULATION.

DANIEL BELLET.

Journal des Economistes, Paris, April.

PROTECTIONIST manifestations just now are amusing. Every branch of production, every kind of industry is trying—and generally with success—to obtain the enactment of protective duties which will shut out foreign competition. But many of those who clamor for protection protest loudly against protection to others. Manufacturers of certain goods, for example, demand that the raw material used for their manufacture shall be admitted free, notwithstanding that those who produce the raw material in France say they will be ruined unless they also are protected.

With this beautiful doctrine of protection, what enriches some, impoverishes others—and we are speaking of producers only. There is no need of wasting any time on the consumer, a negligible quantity, who pays the cost of the battle.

In a word, every protectionist wants protection for himself, not for others. The thing would be diverting, were it not the fortune and the future of France which is at stake.

With standing armies, vast accumulations of unproductive and costly hands, it is easy to understand that the future must belong to the nation which can put the most men in battle array. For a European nation, at present, it is a matter of the first importance that her children should increase, and the depopulation of France is now considered to be a burning question and one which threatens her existence. While efforts are made to find remedies for this depopulation, it occurs to but few that the population of France will continue to diminish, if children die on account of insufficient nutrition while passing through the critical period of childhood. Nevertheless, this is what protection threatens us with.

There is a double formula which has often been discussed. This formula is, "It is not sufficient to live, one must be born;" or, "It is not sufficient to be born, one must live." This latter statement is especially to be pondered on now. It is certain that every child born is a force and riches in germ for the nation to which it belongs. The nation, then, ought to assure as far as possible the life of this child, and permit him to become robust and one of the instruments of the power and enrichment of his country. The child must have sufficient food, for a lack of that will entrain weakness, if not death.

Mr. P. Albertoni, at the University of Bologna, has just made a study of this matter, which is a precious contribution towards understanding the question. He shows, from indisputable figures, that there is a close connection between the price of food and mortality. During the last fifty years, on the continent of Europe, the price of vegetable food has increased but 30 per cent., while the price of meat has risen 140 per cent. The result is that the majority of the population are fed almost entirely on cereals and vegetables, meat being an article of luxury. The result is that the poor classes have less vigor, less resistance to disease than the rich.

A valuable memoir of Mr. Pagliani tells the same story. Height and especially increase of height is a strong indication of the value of sufficient nourishment in one or several individuals. The figures in a very large number of cases show that a poor boy is always shorter at the ages of 8, of 16, and of 19 than a son of one of the easy classes and the difference results only from insufficient nourishment. So also in regard to weight. It is universally admitted that the weight of an individual, and especially the increase of his weight, are sure indications of his sanitary conditions. The result of the weighing of a great number of boys in Turin shows that almost invariably a poor boy of 14 does not weigh any more than one of 11½ years whose parents are in easy circumstances.

Still further among the poorer classes there is always a

greater mortality than among the other classes, and the principal cause is insufficient nourishment. Every effort should therefore be made to render food plenty and cheap, and certainly nothing should be done to increase its price.

But does a protective tariff increase the price of food. Listen to what Mr. Matlekovits says in a recent book on the Austrian-German tariff arrangement. Since 1878 cereals have been subject to duty on importation into Germany. The alleged object of the imposition of this duty was to increase public revenues, and especially to protect agriculture, that *national industry*, as the protectionists call it—a fine formula which sets off so well an oratorical period. The new duties were to bring happiness to every body, to the agriculturist to whom the duty assured the home market—that home market which is always put forward as a lure,—to the consumer, who would not have to pay any more for bread. What, however, has been the actual state of the case in regard to the German consumer? The figures can almost be called startling. His flour which cost 23 francs, 50 centimes in 1880, rose to 27 fr. 15 in 1889, to 29 fr. 31 in 1890—nearly one-third more. The rye bread for which the Berlin workman paid 25 centimes 2-10 in 1887 cost him in 1888 26 cent. 2-10 for the same quantity, in 1889 30 cent. 6-10, in 1890 33 cent. 9-10—a third more. What an immense addition this must be to the burden of supporting a family by a workman on small wages, a little reflection will show. The increase in the price of meat makes the burden heavier, since the almost absolute interdiction of meat requires the consumption of more bread in order to keep body and soul together.

Thus, therefore, it is that a protective tariff facilitates the ravages of death, clears the way for him, persuades the bachelor not to marry, and the married man not to have children, because the bringing up of children would be too heavy a burden.

THE RUSSIAN CENSURE.

E. B. LANIN.

Fortnightly Review, London, May.

THE definition of the scope of the Censure given in Volume XIV of that hell of good intentions, called "The Complete Collection of Russian Laws," is as comprehensive as the most tyrannical autocrate could well desire:

"Its function is to scrutinize all productions of literature, science, and art destined to be circulated in the Empire, with the exception of such as are expressly exempted from preventive censure,"

which, I may explain by the way, are also scrutinized and judged with the same unbending rigor. Even if jealousy confined within these broad limits, the Censure would still constitute an all-important factor in the history of Russian civilization, a sort of serpent-like Nithhögger, gnawing away at the three-fold root of modern culture—literature, art, and science. In practice, however, it knows no limits; but, striking out successively in every direction, contrives to hedge in thought in all its forms, crushing out every normal manifestation of healthy, moral and intellectual life, and suppressing with the same ruthlessness a play, a picture, or a private letter. No branch of science, art, or literature is free from deep and abiding traces of its nefarious influence, stunting it in its growth, and warping it from its appointed goal.

A long, yellow, ugly building in Theatre street, St. Petersburg, which also accommodates the Prisons Board, is the material receptacle of whatever brain-power the Russian Censure may be supposed to possess. It is divided into a home and foreign department, the former of which exercises the functions of a sort of intellectual excise office, while the latter serves as a literary custom-house with a prohibitive tariff. But little of the real labor of sifting is done at this literary clearing-house, which confines itself chiefly to issuing orders, taking official cognizance of their execution, and summarily deciding such cases of doubt as occasionally crop up even here, where a whim is held to be a fair substitute for a reason. Books,

manuscripts, engravings, photographs, atlases, music—for the device of the Censure is *Humani nihil a me alienum puto*—are being daily received in these quarantine barracks for disinfection or destruction, and from this office they are usually sent to the private lodgings of the Censors, who examine them when they have time, passing a judgment from which there is seldom any appeal. Once a week the Censors meet in solemn conclave, to compare notes and distribute the work on hand.

The Censure in Russia is as universal as death; no book can escape it; and more than one purely mathematical work has suffocated before it saw the light, owing to the disordered fancy of a harassed official. Should a special treatise of this kind contain a sentence, in the preface or in a foot-note, alluding to the enlightenment of the Emperor or his father or grandfather, it would, after having been examined in the ordinary way, be handed over to the Minister of the Court, who would take counsel as to whether the allusion should stand or the work be allowed to appear. A book that touches even incidentally upon marriage or burial, a saint or a ceremony, besides passing the general censure, must run the gauntlet of ecclesiastical inquisition. A tragedy or comedy has to be scrutinized by the general censure, the dramatic censure, and then, according to the range of subjects incidentally touched upon, by the ecclesiastical, military, or other appropriate departments. A biography upon Russian contemporary celebrities would have to be first sanctioned by all or nearly all of these various censures, and then by every dignitary and every influential writer mentioned in the book.

The Censor, told to bear in mind that excess of zeal may possibly be rewarded but will never be punished, whereas indulgence is almost certain to be followed by dismissal, frequently succumbs to the temptation to commit most arbitrary acts, against which the public, which is quite accustomed to be treated with cynical contempt, has no remedy. The circumstance that many of the Censure laws run counter to common sense is never treated as reason for not enforcing them. They are carried out to the letter of puerile absurdity. The Censure laws depend for their efficiency upon the complete control exercised over printing offices, type foundries, booksellers' shops, circulating libraries, and all cognate trades and callings in the Empire. None of these establishments can be opened without a very special authorization which it is a Herculean labor to obtain. Every new printing machine, every set of type bought, sold, or repaired, every book or pamphlet destined to be printed, must be first announced to the authorities, verified by them, entered in detail in a number of books, and finally sent to the Censure for examination. If a journal, having been read by the Censure, is sanctioned for publication, but the written authorization should happen to be delayed, the printer who dared to put it in type and publish it would be fined 300 roubles and imprisoned for three months.

But on no profession in Russia does the nightmare of the Censure weigh so heavily as upon journalism. Newspapers may be broadly divided into two classes: those which cannot be even printed until they have been approved by the authorities, and those which may be printed, but not published without the authorization of the Censure; the latter consisting of a very few published exclusively in St. Petersburg and Moscow. The division really rests on a distinction with scarcely a perceptible difference. So trained are the editors of the latter class that they cut and mutilate articles for their journals with the same unerring judgment, the same vigor as the paid official. The proof-sheets of every newspaper, review, or book which is theoretically exempt from preventive censure, must remain a certain time (calculated in hours for dailies and in days for reviews and books) before publication. A line, a word, the absence of a word, is quite enough to cause the necessary authorization to be refused, and the edition must then be printed anew in a modified form. No newspaper in Russia enjoys such privileges as the *Grashdanin*, which is subsidized by the Emperor. The

following extract from its columns testifies to the efficiency of the telegraph Censure:

We were unable to insert the telegrams of our special correspondents this morning, owing to the circumstance that the Censor appointed to examine all telegrams was not at home all night—at least he had not come home up to two o'clock in the morning.

Private letters are censored on much the same lines as books and newspapers, as are also spoken words and phrases and private conversation. These things constitute a special branch of the subject, which deserves a special paper.

The degree of terror that lies at the root of all this can be imagined. It has been sketched many times. An intelligent Censor who enjoyed the confidence of two Emperors, could not refrain from saying:

"In sober truth it is a very painful position for men to be in who, though conscious that they never harbored any criminal designs, and have always led irreproachable lives . . . feel themselves daily, nay, hourly, in danger of being irretrievably ruined, merely in consequence of a secret denunciation, of calumny, of misunderstanding, of the bad humor of others, or of a false construction put on their words or deeds. Harassed and hounded down as they are, it is infinitely better for such men to renounce once for all their right of living and working—to waive that right in the name of—in whose name, O God?"

ITALY AND THE UNITED STATES.

JESSIE WHITE (VEDOVA) MARIO.

Nineteenth Century, London, May.

THE tragedy of New Orleans, seen from an international point of view, seems gradually to be attaining its right perspective. A review of the main facts makes it clear that but for the passion-misguided arrests in the first instance, and the ghastly horrors of the lynching scene, the result might have been to bring to justice and extirpate criminals who are a disgrace to any country, and who rarely nowadays escape punishment in their own. In no case (the noble, spotless leaders and teachers of New Italy be praised) could such a lawless, loathsome, cowardly spectacle have been offered in Italy; and in no country in the universe has a steadier, more relentless war been waged (and it is still being waged) against vice and crime—the fruit and offspring of three centuries of priestly and Pope-King defender's rule.

For the last twenty years has Italy been combating crime of every species with fire and sword in a terribly literal sense; and, at the same time, striving to extirpate ignorance and superstition, and to alleviate misery, the true progenitors of the criminals who fill her prisons and her reformatories; and who, liking neither her mercies nor her justice escape when they can to more congenial climes. A horror of lawlessness and its hideous results is a characteristic of all the inhabitants of northern and central Italy. The Italian revolutions have been singularly free from crime, because their leaders were the purest and noblest of mankind. In the ten years from 1879 to 1889, as the figures of Comm. L. Bodio, the intelligent, impartial, and indefatigable head of the statistical department in Italy show, murders which were 3,291 in 1879 have diminished steadily and gradually to 2,611; burglary without homicide from 1,041 in 1879 to 571 in 1889.

But what, we have constantly been asked of late, are the special forms that crime assumes in Italy? What is the Mafia? What is the Camorra?

Of the Mafia we can only speak by hearsay and with the greatest diffidence, for scarcely any of the students of, and the writers on, social questions, who have gone purposely to the island of Sicily as members of Enquiry Commissions or for their own researches, agree as to its origin, its methods, the classes from which its members are enrolled, or even as to its present existence at home. We have collected from time to time all the opinions and suppositions of Italians on the subject, but they afford very little light. Sydney Sonnino and Franchetti, who spent a year in Sicily in 1876 and published two large volumes on "The Sicilian Peasants, and Administration in Sicily," say people of every rank, profession, and occupation, who have no other ties, unite for their common interest

without regard to law, justice, or public order. They believe, as in the Middle Ages, that they can best provide for the safety of their own persons and of their property by their own strength and personal influence, independent of all authority and of all law. Prof. Villari, now Minister of Public Instruction, has written on the Mafia as on most other subjects connected with crime and misery. He affirms that "the Mafia has no written statutes, that it is not a secret society, and hardly an association. It is formed by spontaneous generation." It is some comfort in affliction to see that the writers or newspaper correspondents who, since the tragedy of New Orleans, have had to report on the Mafia, all fall back upon the authors who wrote between 1863 and 1877. Since then, as our own consular report shows, some improvement in the condition of the island has taken place, and every year we do see that crime grows less, and that the order-loving population increases in strength and in numbers.

Passing from the Mafia, about which little is known, to the Camorra, there seems no doubt but that this criminal association must be dealt with as a "peculiar institution" of Naples and the Neapolitan territory. The generic definition of the Camorrist is that they are loafers, vagabonds, thieves, bullies, and murderers by deputy, who live by the sweat of other people's brows; who herd together for the concoction of crime and for its concealment, fully understanding the strength of numbers and the terror inspired by illegal but recognized authority. The wholesale, cruel, mean pillage of the emigrants who arrive in Naples to embark, is one of the proofs of the despicable character of the sect. They meet them on their arrival, mulct them of their clothes and cash, take them to the vilest lodgings, make them pay three or four times the proper price for shelter, food, or any articles they may require, even of the poor provisions, home-made bread, wine, the cheese, and the sausage, which is to be their sole *companionato* on the voyage. This is the legitimate spoil of the Camorrist.

The late Italian law on emigration, one of the many beneficent laws which Francesco Crispi proposed and succeeded in passing in 1889, is extremely severe on the emigrant agents and on clandestine emigration. Heavy penalties are inflicted on companies, on agents, on ship-captains who contravene the regulations; and certain it is that if the captain of the emigrant ship does not do so, fugitives and criminals, as such, cannot land from Italy on foreign shores. But there are other transports than emigrant ships, and the Camorra probably avail themselves of these.

As far as Italy is concerned, she has shown herself capable of dealing with her criminals, and it will not be her fault if, escaping from her soil, they are received in Europe and allowed to embark for the other side of the Atlantic. There, at least, the Americans will "defend themselves," not by lynching and perpetrating the law-defying, justice-cheating propensities of all criminal classes, but by sending them back whence they came at the expense of those who illegally or fraudulently or even carelessly brought them. As to her paupers, Italy can provide for these also by carrying into execution without fear or favor the Reform Bill on charitable institutions, for which the preparatory studies were made during his first administration in 1876, when Giovanni Nicotera was (as he is now) Minister for Home Affairs; and converted into law (after fierce battles and strenuous opposition by the Church and her friends) by Francesco Crispi in 1890, the last year of his administration.

Without a misgiving, we may assert that Italy will never allow her century-old friendship for the United States to be broken or even cooled by an "incident" resulting from the combined dark deeds of criminals and cowards. The written alliance with Germany and Austria on land, and the unwritten but firm friendship and pledge of mutual defense of Italy with Great Britain on the seas, is, in the opinion of a very large majority of thoughtful, undemonstrative, industrious, and order-loving Italians, the only present security for her own progress, and for the unbroken peace of Europe. The idea of that peace being broken by a war between Italy and the United States is so ludicrous on the one hand and so revolting on the other, that none but imbeciles or malignants could have even suggested such a possibility.

WAGES AS A CRITERION OF CIVILIZATION.

W. E. HART.

Social Economist, New York, May.

WAGES arise as a necessary result of man's social nature. It was an increasing urgency of unsatisfied wants on the part of the laboring class that brought about the transition from serfdom to wagedom. That was the acquisition by the laborer of the power to form a compact, and was an unmistakable sign of advancement in intelligence, self-respect and individuality. The present demand for shorter hours and higher wages is likewise the result of another stride of what may be called inherited intelligence in the laboring classes, which constitute the larger part of the human family, and whose improvement alone can make civilization general, until, by the production of more wealth, and its equitable distribution through the medium of higher wages, poverty shall be gradually driven from human society, when like Apollyon, it shall stretch its dragon wings in flight, and the civilized world shall see it no more forever.

Wages may be defined as the means of gratifying wants, and, relatively to capital, as the price of service. Civilization may be defined, subjectively, as an increasing percentage of gratified wants, objectively, as the distribution of an increasing amount of well-being among an increasing proportion of the human family. Let it once become a *race-conviction* that poverty need not, nay, in the name of all that is reasonable, must not exist forever, then we shall look about for economic methods; which, accompanied as they will be by political power and social opportunity, will rapidly supersede such industrial attempts at reform as profit-sharing, such social methods as charity giving, such political methods as repressive legislation. Poverty has been on the decrease since the beginning of civilization; by stimulating those forces and influences which have decreased it thus far, we shall do much towards expediting its final extinction.

What the laboring classes want is not necessarily land, but the means of securing more of the benefits of civilization thus far attained. Mr. Tolstoj is not alone in thinking that if land were free, men would instantly renounce the advantages and opportunities of city life and flock into the country. He does not see how absurd his ideal is, however, since city life is the very thing that differentiates our modern civilization from that of the feudal age, and it is in cities, and near cities, that wages are the highest. Cities were the powers that enforced the wage-system in the first instance, and it will be in cities again that the recent demand for higher wages and fewer labor hours will be enforced, for the promotion of industrial and social well-being, and in the name, and for the sake of higher civilization.

Pessimism in ecclesiastical garb has taught the total depravity of man, so that to increase wages would be only to lower civilization, by giving men large opportunities to go to the bad. In philosophic robes, pessimism has taught a sour-grape theory of life—to despise what we could not get, or to get it by immoral means. In economic attire, pessimism has taught the false doctrine of supply and demand as the determining element in wages and prices, and given us a fixed wages fund as a basis for the distribution of wealth, thus turning political economy into a bitter and depressing science.

Economic science, or want of science, has taught that the only remedies for poverty are war, pestilence, famine, the restriction of marriage and the suppression of offspring. If such a doctrine as that had not been offset by the will of the wage-receiving class, civilization would long ago have been "past praying for"; but, as an old saying has it, "Everybody knows more than anybody"—and the instincts of the wage-receiving class have been wiser than its doctors and law-givers.

It should be distinctly understood that there can be no solidity of the race, no permanency of institutions, no fraternity of man, until the material well-being of the masses has first received due recognition. Wages high enough to secure ample

food, clothing, and shelter, the possibility of wife or husband, of home and family, leisure for recreation and culture—not for the few alone, but for the many and ultimately for all—this is civilization's line of march, and wages are its standard bearers.

There is nothing that betokens so much for the good of society and the interests of civilization as the present demand for higher wages, backed as it is by the increasing intelligence of the masses. But the interest of labor cannot be forwarded except by intelligent direction of the static conditions of society. Such interference has always been the keynote of an advancing civilization. The old order of things must be interfered with, and all forms of doing for the individual must be superseded, as rapidly as possible, by such methods as enable the individual to do for himself. No religion is adequate which does not foreordain and predestinate the salvation of all; no civilization is fit to survive which does not make the interests of all its governing principle.

To raise wages in response to the increasing intelligence and efficiency of the laboring class, would be worth more than all other reforms put together, since it would raise the *general level* of well-being, reduce the incentive to crime and vice, and render less necessary the prisons, poor-houses, hospitals, and asylums, which now disfigure the fair face of Christendom. Victor Hugo was not wholly wrong when he intimated that, if such things exist, it is society's fault; or, as he expressed it, "it is your fault, my friend, and mine," since we should bestir ourselves for their removal. The evils of overproduction would be lessened, since the capacity to produce would be responded to by the widespread capacity to buy. Great wealth among a few to the exclusion of the many, induces a kind of congestion in the constitution of society. What is wanted is a normal circulation of the good things of this life. This is a "consummation devoutly to be wished," and it can be brought about only by steadily raising the purchasing power of a day's work, till it begins an industrial evolution and a higher civilization.

EDUCATION, LITERATURE, ART.

UNIVERSITY EXTENSION IN ENGLAND.

Quarterly Review, London, April.

THE historian of the future, when he surveys the social development of England during the present century, will be struck by the recuperative power manifested by more than one of our ancient institutions. He will point to the ever-growing popularity of the National Church as the supreme example of such a beneficial revival. Hardly less remarkable has been the revival of the Universities. "In the University of Oxford," wrote Adam Smith, "the greater part of the public professors have given up even the pretence of teaching," and no one gainsaid the charge. Against his own college, Gibbon brought the bitter accusation that the months he spent within its famous walls were "the most unprofitable of his life." In 1839—a little more than fifty years ago—a candid observer wrote that "there prevails, without any doubt, in public opinion, a more or less unfavorable judgment, and in its extremes an implacably hostile feeling, against Oxford and Cambridge."

Since that time, however, England has passed through a series of, in some respects, revolutionary changes which have extended to the Universities. The result is that they enjoy to-day the esteem and confidence of the country to a degree which was impossible under the old system of exclusiveness and religious separation. Nor has this revival of vigor been confined to the internal affairs of Oxford and Cambridge. It has borne fruit in their relations to the country at large. New ties have been formed between the Universities and the great classes which are debarred by poverty or occupation from directly availing themselves of the advantages of University

life. Almost every English town of importance has become an outpost of University influence. Forty thousand students, drawn from every rank and employment, have availed themselves within the last twelve months of teaching established under the supervision and authority of Oxford or Cambridge, Durham, London, or Victoria; and the movement for this extension of University teaching, which began eighteen years ago with a few tentative experiments, has steadily grown until it has now reached proportions of national importance. "Hitherto," said the Bishop of Durham, in his eloquent address at the Mansion House, "the Universities have fulfilled their teaching offices for a few. Now they are endeavoring to extend it to every town, and village and to make it effective for those who are busily engaged in various industries."

Mr. R. G. Moulton, A.M., of Cambridge, England, in an address published this year at Philadelphia, defines University Extension as meaning "University education for the whole nation, organized on itinerant lines." "But," continues the same writer, "when we talk of University education for all classes, we do not mean that every individual will get the same thing out of it. . . . University Extension teaching is a sort of stream that runs from the University or similar institutions; the stream flows . . . over the whole land, and everybody helps himself as he wishes or as he can. Each helps himself and can help himself only according to his capacity. What you have to do is to see that the water is pure." As, therefore, the *curriculum* has to vary according to the pecuniary means or intellectual appetite of each particular district, it becomes of essential importance that the *method* of teaching should be uniformly excellent and effective. The method of University Extension teaching in England contains six elements: lectures, classes, syllabus, weekly or fortnightly exercises, examinations, and certificates. Of these elements the last two are optional, but customary; the first four are obligatory and invariable.

A course consists of from six to twelve lectures, the latter number constituting a complete course, on which alone, in the Oxford and Cambridge work, a certificate can be won. The lectures are at weekly or fortnightly intervals; the Cambridge centres inclining to the former, the Oxford centres to the latter arrangement. Each lecture lasts about an hour and is either preceded or followed by a "class," during which the students are free to question the teacher on difficult points which have suggested themselves, either in the course of their private reading or of his treatment of the subject. This conversational class is perhaps the briskest and most stimulating part of University Extension teaching. No one who has attended one of these "classes" can ever forget the fire of pertinent questions which proceeds from a keen audience of North-country artisans. It searches the very joints of the teacher's armor. It is indeed no infrequent circumstance for the local organizers to have to turn down the gas at a late hour, in order to induce a deeply interested "class" to leave the lecture-room where they are plying their teacher with eager questions.

The recent addition to the scheme of University Extension of the Cambridge "Summer Meeting," now offers to the poorest University Extension student a share in the delectable and cherished associations which are connected with a student's residence in Cambridge. We can thus enable the poor student from the Metropolis, from the Lancashire cotton mill, and from the Northern coalpit, to enter, during a studious holiday, into the very spirit of University life, to learn the secret of its charm, and thus almost recall

That glorious time
When learning, like a stranger come from far,
Sounding through Christian lands her trumpet, roused
Peasant and king; when boys and youths, the growth
Of ragged villages and crazy huts,
Forsook their homes and errant in the quest
Of patron, famous school, or friendly nook,
Where pensioned they in shelter might sit down,
From town to town and through wide-scattered realms
Journeyed.

Much as University Extension has done already, its chief interest lies in its promise rather than in its performance. It has covered England with centres of teaching, but its educational work is more remarkable at present for extension than for depth. It has stimulated intellectual appetites; it must now essay to satisfy them. It has proved that a scheme of higher adult education is possible, if economically organized on the peripatetic method. It has established in nearly three hundred towns little garrisons of cultivated people who are anxious to organize a more thorough system of advanced instruction. But such a system cannot be self-supporting. A brilliant lecturer can command almost anywhere an overflowing audience, but brilliant lecturers are rare. They must be used as stimulators, not in the rank and file of the teaching staff. What is needed is that little groups of ten or twenty students should each be able to command the services of a competent teacher, and under his guidance to pass through a course of three or five years' systematic instruction. With endowment and a judicious measure of State aid, England within twenty years could be covered with University Extension Colleges manned by itinerant teachers, and governed by local authorities acting in coöperation with the national universities.

POETS-LAUREATE.

THE REVEREND P. HAYTHORNTHWAITHE.

Merry England, London, May.

FOR the origin of the poet's coronation, first real and in the process of time only metaphorical, we must go back to the Pythian games of the early Greeks, held on the Kirrhæan Plain, near Delphi, in honour of Apollo. These games included crowns for music and poetry, as well as gymnastic exercises and chariot racing. At first, substantial prizes were given to the winners, but material gifts became unnecessary, so renowned were the games, to attract competitors; a laurel wreath that bound the victor's brow became the most eagerly desired of earthly rewards. The crown was made of laurel because it was a leaf consecrated to Apollo, the divine patron of these games. By the close of the third century before Christ, the Grecian games had crossed the Adriatic. In 212 B.C. we read of games established in Rome in honour of the Greek Apollo. In the brief intervals of his campaigns, Cæsar "retained time and composure enough attentively to follow the prize pieces in the theatre and to confer the chaplet on the victor with improvised verses." Two other men, resembling Cæsar in nothing save his love of pleasure, were still more markedly the Laureate's patrons. The young and handsome Nero, the beginning of whose reign was the dawn of a day of golden promise, acquired under Seneca an early appreciation of literature which ended, unhappily, in ministering solely to his pleasure. Domitian, besides building an Odeum, founded two games—the Agôn Capitolinus and the Quinquatria for the especial encouragement of poetry. At the first, dedicated to Jupiter, a crown of oak leaves was conferred upon the successful poet. In the second game, placed under the patronage of Pallas, its olive crowns were mixed with fillets or labels of gold. Statius was thrice crowned at the Quinquatria, and was, we learn from Danté, the first Christian Laureate.

Henceforward the conferring of the Laureate's crown was part of the Imperial prerogative.

Although the material of the crown was changed, the name Laureate—laurel-crowned—was retained. With the abolition of the Grecian games in the sixteenth year of Theodosius, A.D. 394, laureation was robbed of its rich setting. But it is not likely that those zealous patrons of learning, the early Christian Emperors, would entirely destroy a useful and harmless ceremony, the prize of literary distinction. Hence, in the middle of the fifth century, we find the idea of laureation still alive.

It is in the eleventh, twelfth, and thirteenth centuries, how-

ever—ages of intense intellectual vitality and splendid ceremonial—that we must hope to see the poet receive full recognition and homage. No one in those days, the priest alone excepted, was more highly honoured.

The Count Palatine, Thomas Obrechtus, issued a circular to the nobility and learned men of the Empire, begging their attendance on December 23d, 1616, at Strasburg, for the purpose of doing public honour to the poet, John Crusius.

We might have expected that the greatest of mediæval poets would have been decorated with this highest mark of regard; but Danté had too much of the stern prophet in his genius to earn other than a prophet's reward. A hundred years after his death his bust was raised in his native Florence and crowned with *l'amato alloro* denied him in life. In the coronation of Petrarch, prince of sonneteers, laureation may be said to have reached its meridian. In the following century, Conrad Celler the first Poet-Laureate of Germany, was crowned by Frederick III. In this fifteenth century we observe sure tokens of decay in the ceremony of laureation. Instead of the genuine laurel wreath we come across silver laurel-shaped coronets, as when Piero Medici was crowned at Florence.

Clement VIII. designed for Tasso, in 1594, a triumph in the capitol like that which Petrarch received in 1341. To the convent of Sant' Onofrio the worn-out poet was carried in the spring of 1595. "We have destined for you the laurel crown," was Clement's greeting, "that it may receive as much honour from you as in times past it has conferred on others." But toil and suffering had broken the Poet's health, and he who, in the beautiful expression of Byron, was already "Christ's Laureate," lay in the throes of death ere

The crown

Which Petrarch's laureate brow supremely wore

could be transferred to his.

We have said the custom of laureation reached its meridian splendour in Petrarch's triumph. His name is a fitting junction for running on to the line, so to say, of the English Laureates. In the year of his coronation Geoffrey Chaucer was a baby. Some thirty years later Chaucer went on a diplomatic errand to Italy; and there is supposed to have met Petrarch and him "of the Hundred Tales of Love"—the bard of prose. It may be no more than a coincidence that on his return home Chaucer should receive the grant of a daily pitcher of wine associated in our mind with the English Laureates, which has led some writers to put his name at the head of the list. In 1561, Edmund Spenser had published his "Shepherd's Calendar," and he had been named "the new poet," "the rightest English poet," and the laurel crown had been figuratively laid upon his brows. When the first three books of his "Faery Queen" came out in 1590, Queen Elizabeth was so delighted with the poem that she granted its author a pension of £50 a year, which may be regarded as his installation as Court poet.

It is not hard to understand how, in course of time, the Court poet should be called the Laureate. During the Middle Ages, chartered Universities conferred degrees in poetry, by laureation. The laurel was put upon the head of the student who had successfully taken his poetical degree, and in England he was entitled to wear a habit of white and green with the word Calliope embroidered upon it in silk and gold. The last instance of laureation in England was that of Thomas Thomson, in 1514.

We can now give a clear and definite answer to the question as to who was the first Laureate. The answer must depend upon what is meant by the question. If we mean who was the first patented Poet-Laureate, the office does not go back further than Ben Jonson; practically, however, Spenser was the first of the present line of Laureates, though many would say it begins with Chaucer. But, if by the Laureate we simply mean the Court poet, then we must seek for the origin of this office in that far-off darksome period, when as yet history had not

begun to light her torch. From Spenser to Tennyson the roll continues almost unbroken.

Edmund Spenser	.....began to reign	1590	died	1598-9
Samuel Daniel	.....	"	reigned till	1616
Ben Jonson	.....	1616	"	1637
Sir W. D'Avenant	.....	"	"	1668
John Dryden	.....	1670	"	1688
Shadwell	.....	"	"	1690
Nahum Tate	.....	"	"	1716
Rowe	.....	"	"	1717
Enesden	.....	"	"	1718
Colley Cibber	.....	"	"	1730
Whitehead	.....	"	"	1757
The Rev. Thomas Wharton	.....	"	"	1757
Pye	.....	"	"	1785
Southey	.....	"	"	1790
Wordsworth	.....	"	"	1813
Tennyson	.....	"	"	1813
		1843	"	1850
		1850	"	....

The Laureateship is an ornamental appendage to the Court, and will probably endure till jealous eyes are fixed on the ancient Crown itself. But it is something more than an ornamental appendage to the Crown. During the long reign of "King Alfred," as Longfellow, in his generous recognition of the Laureate's supremacy, styled Alfred Tennyson, a change has been passing over the spirit of the office he has borne with such quiet dignity. His patriotic sympathies with the weal and woe of his Sovereign's people, have transcended the narrower bounds of his Sovereign's Court. The poet of the Court has been well-nigh transfigured into the poet of the Nation.

EARTH, AIR, FIRE, AND WATER IN GERMAN MYTHOLOGY.—III.

FELIX DAHN.

Westermann's Monats-Hefte, Braunschweig, April.

IN spite of the richness of the material at command, we can give space only for a cursory glance at the significance of the four "Elements" in the religion, and through it on the manners and customs of our heathen forefathers.

The air loses its properties after being utilized by man, and when a sick person lay on his death bed, the window was always opened to give the soul free access to the pure air without. Also it was sinful to cry, or mock, or challenge, or call out, or to spit against the wind. For the highest divinities dwell in the air, and punish the offender for any insult or impurity.

That water was recognized as playing an important rôle, in the cleansing and purification of man, and of his vessels, goes without saying. The petitioner, and the offerer of sacrifice cleansed their persons and washed their hands before approaching the gods for prayer or sacrifice. All the sacrificial utensils, too, were kept scrupulously clean by the priests. Even the wagons and teams, on which the gods were sometimes conveyed through the land, were carefully washed both before and after the journey, and some of the drivers were occasionally flung into the deep sea as an offering. Further, long before the introduction of Christianity, the Germans had a form of name-giving for new-born infants, in which the water, as well as the child, was consecrated.

Here, too, may be cited the symbolical application of water, by prayer for rain after long drought. A maiden entirely covered with green leaves (personification of the earth) was sprinkled with water during the recitation of a set form of words. They showed the Gods figuratively what they wanted.

Fire, too, was used in divers ways in religious rites and holiday observances. One need only recall the fact that the most ancient altar was the household hearth. Here the greater gods move and float invisible to man, and here, too, sometimes the kindly household gods take up their abode. The Runes or housemarks were scratched on the hearthstone, and pictures of the gods were also scratched or painted on it. The mantel-piece was also the standing place for diminutive figures of the gods, sometimes carved in amber, and sometimes fixed as pegs for hanging things on. Here by the hearth especially ruled domestic peace. Right and religion were at once violated by

discord about the household hearth. The stranger without claims on the family was entitled to hospitality and protection if he had the good fortune to reach the hearth, and it was regarded as an insult to be avenged of the gods, to withhold protection from the fugitive who had clasped the hearth. He had won asylum precisely as in the altar of the Temple, and later of the Church. That is intelligible enough, for the hearth is an altar, and the dwelling place of the household gods. Later the hearth was replaced by the more prosaic oven.

It is unintellectual, as well as opposed to all history, and to every characteristic of humanity, to regard religion as a cunning device designed for the achievement of personal ends by sacred forms. Close observation points rather to the conclusion that in the earliest ages the popular mind, unconsciously, and undesignedly, strove after a fusion of the real and the ideal. It was no teaching of the priests, but a popular conception, that rendered the hearth as sacred as the altar. So, too, in their application of fire in funerals. The body was burnt on the funeral pyre, not as a sanitary precaution, but that the living might represent to themselves the world of the dead as encircled in waving flames. So, too, it was with the religious use of their "Notfeuers." At the celebration of the summer solstice, every fire on the village hearths was extinguished, and fresh fire lighted by the friction of two sticks of hard wood. Herein comes the poetical conception that the virgin purity of the sacred element has been sullied by frequent carriage from hearth to hearth, throughout the year, and must now be renewed in its purity. It was naturally a cause of rejoicing if a tree was fired by lightning, shortly before the summer solstice. This was fire from Heaven, a spark from the funeral pyre of Baldur, god of light; and from this a burning brand was borne to every hearth. At this period, too, cattle were driven through the fire, the sound ones that they might be preserved from sickness throughout the year; the sick ones that they might be cured.

The earth, too, suggested many of the religious customs of old heathendom. These were peculiarly solemn in so far as they reminded the worshippers of the great goddess, the venerable mother earth, at once the womb out of which all come forth, and the tomb in which all are swallowed up again. As illustrations of the employment of earth in religious ceremonies it must suffice to mention the custom of "Chrene crud werfen" in conformity with which, the insolvent debtor having collected dust from all four corners of his hut, stood facing the door of entrance, and threw the dust over his left shoulder upon his nearest kinsman thereby transferring the obligation to him.

To this we may add, by way of second illustration, the ceremony of establishing blood-brotherhood, which must be performed *under the sod*. This is effected by the contracting parties, cutting a long strip of sod, which is so far raised in the middle by spears, that the two can get under it, where they lance themselves on the soles of the feet or palms of the hand, and allow their mingled blood to sink into the earth, while they kneel and swear to avenge each other's death, calling solemnly on earth to witness the compact; on her who has drunk the mingled blood as though it were that of one man; on her who will surely take vengeance for the non-fulfilment of the oath sworn in her sacred presence. Here we have already the recognition of the gods as avengers of wrong-doing, and upholders of the right. Even away back in the stone age, if one found a dead body in the field, the finder procured a sacrificial lamb, and standing before the altar, or what was originally the same, —the lamb-stall—swore, in the presence of the judges, the friends of the deceased, and other witnesses, that he had no part in the slaying of the deceased; calling on the gods to bear witness to the truth of his statement, and if he had borne false witness to strike him dead with lightning as he struck the sacrificial lamb. With these words he felled the lamb with his stone axe. This is an Indian form of the oath in connection

with the sacrifice, and may be regarded as the oldest common Aryan custom of which we have any record; a custom which nevertheless has survived to the present. Two forms of appeal to the gods were recognized; the one in which the accused or suspected asserted his own innocence on oath, and called on the gods to perform a miracle to punish him if he swore falsely. The other in which the accused or suspected called on the gods to perform a miracle to prove his innocence. The first was for the tribesmen, for men of repute, for men who could procure abundant witnesses to their character for truth and fear of the gods. The other was for the stranger, or slave, or friendless one, who grasped at it only as the drowning man clutches at a straw. Everyone knows the many ways in which both water and fire have been used as tests of guilt or innocence. The wager of battle was an outcome of this reference of guilt or innocence to the decision of the gods, but it was not open to the stranger, to the slave, nor the friendless; in fact it was open to those only who were eligible to take the sacrificial oath.

SCIENCE AND PHILOSOPHY.

A JOURNEY THROUGH THE AIR.

P. VON ZECH.

Deutsche Revue, Breslau, April.

WINDS.

THE air is in constant motion, and every current of air, from the lightest zephyr to the blast of the hurricane, is called wind. The force which sets and maintains it in motion is the warmth from the sun's rays. These pass through the air without appreciably warming it, but impinging upon the surface of earth and ocean they are absorbed; and the heat being again radiated warms the atmospheric strata nearest the surface.

But the ratio in which the different regions of the earth are warmed varies considerably. Around the equatorial belt the sun's rays fall vertically or nearly so, and the heat is absorbed in a narrow area, but in higher latitudes the slanting rays diffuse an equal amount of warmth over a wider area. The zone of greatest heat has its centre north of the equator, owing to the fact that there is more dry land in the Northern Hemisphere, and that solid bodies absorb and radiate more heat than water. Over this warm region, which by no means covers the whole tropic zone, the heated air at the surface, becoming lighter by expansion, ascends through the cooler strata above it. It could not, however, continue to rise unless it were replaced, and this occasions the inrush from north and south of cooler air, which in its turn gets warmed and ascends. The ascent of the upward currents is arrested as they reach a rarer atmosphere, and being debarred from falling back by the presence of ascending currents from below, they take a horizontal course towards the poles. A vertical ascending current of air is not regarded as wind, because there is no horizontal motion attending it, and the zone of ascending columns is consequently dreaded by the sailors as the region of calms. Occasionally the calm is interrupted by thunder-storms, due to the watery vapor which the ascending currents carry up with them. This, by its condensation in the upper atmosphere, forms clouds from which thunder-storms break out, liberating heat, which gives a new impulse to the ascending currents.

The warm, moist air rising from the region of calms, and taking its course toward the poles, does not remain in the upper air. Even before it leaves the tropic regions it divides, giving off a vertical descending current, which, reaching the lower cool currents, is borne back to the torrid zone again. The regions through which it passes are again characterized by calms and storms. The main current, after having given off this descending current, continues its course towards the pole, approaching the surface of the earth nearer and nearer, until it reaches it in the temperate zone. Thus arises a double circulation, the lesser caused by that portion of the ascending

current which descends near the edge of the tropics, and flows back to the equator; the greater caused by the main volume, which, descending gradually in higher regions, and becoming cooled, flows back over the surface towards the equator, and is known, within the tropics, as trade winds. This double circulation would occur uniformly in all meridians, if the earth stood still, but as a consequence of the earth's motion, every current of air on the surface is appreciably deflected from its original course. As the earth revolves on its axis, from west to east, in twenty-four hours; every part of its surface, with its atmosphere, describes a circle greatest at the equator and lessening towards the poles. While a point on the equator is travelling 463 m. from west to east, a point under 45° lat. traverses only 326 m., and under 60° lat. only 231 m. Every place takes its own atmosphere along with it. If, then, a volume of equatorial air travelling at a speed of 463 m. an hour were suddenly transferred to the latitude of 45° , where the air has a speed of only 326 m., it would generate a gale rushing from west to east at a speed equal to the difference, *i.e.*, 137 m. an hour. While a volume of air transplanted from 45° lat. to the equator, would create a terrific hurricane from the east.

Happily such sudden transfers with their violent consequences do not actually occur. Nevertheless the aerial currents on their way from the equator to the poles and back again, are subject to the influence of the earth's revolution, only gradually, and for that reason with less violent results. The equatorial current apart from its drift from south to north, is also subject to the motion from west to east, imparted to it by the speed of the earth's revolution at its birthplace on the equator; and traversing regions in which the speed from west to east is steadily diminishing, it is deflected from its course of south to north, in an easterly direction, until the original south wind becomes a sou'wester. On the same principle the Polar or return current, on its way to the tropics, entering regions in which the rate of revolution is increasingly higher, gets left behind at every stage, until the original north wind become a nor'easter in the tropics. The trade wind in the Northern Hemisphere has consequently one invariable direction, entering the tropics as a nor'easter. No wonder, then, that Columbus's sailors, who knew nothing of the trade winds, argued from the prevalence of the nor'easter on their outward course, that they would never be able to return to Spain. The upper or counter trade winds, subject to the same law, pursue an opposite course, at a height far above that of the highest mountains; the dust from volcanoes is, nevertheless, sometimes projected into and borne along by them.

THE SCIENTIFIC CONGRESS OF THE CATHOLICS.

MONSEIGNEUR D'HULST.

Le Correspondant, Paris, April 25.

THE nineteenth century has been one long conspiracy against Christianity. Attacked with vigor, with combined force, with all the charm of talent, the old faith of our fathers has been weakly defended by a clergy who preserved the traditions of sacred science, but who did not know how to use them to repulse the assaults of the new knowledge.

The century which is about to end has seen the proud edifice of modern thought built on the ruins of the past. But believers have not accepted the sentence of death pronounced upon Christian truth. It is upon scientific ground that the innovators have summoned their followers to be present at the funeral of dogma; it is to this same ground that Catholics have followed their adversaries, in order to demonstrate the vitality of doctrine by the works of those who profess it.

Until lately, the scientific activity of believers in Christianity has been manifested in individual effort only. Apologists, one after another, have combatted the objections made to Christianity in the name of science. Not clergymen alone have engaged in this battle, but laymen whose names are the pride of science—Ampère, Cauchy, Biot, Dumas, and a host of others.

This defense of religion, however, against science will not reach the full measure of success, as long as the defenders remain isolated. They should combine and thus reap the advantage of united effort.

The need of such combination, moreover, is shown by the division between thinking men, not only in France, but in other countries. The thinkers of the world are in opposing camps. In one camp is religion, that is to say, Christianity, and Christianity under its authentic and true form, Roman Catholicism; in the other camp is absolute irreligion, supported by science.

If the party of irreligion has a right to the support of science, that party will win the battle, for science has for its object truth, and truth nothing can withstand.

The question, then, is reduced to this: Does science testify against religion? Is science allied to the principles of atheistic naturalism?

When Saint Paul was at Cæsarea, a prisoner of Festus, the Jews wanted the proconsul to hand over the Apostle to them; but Paul, thwarting their artifices, proudly claimed his rights as a Roman citizen and said, "I appeal unto Cæsar." Festus answered: "Thou hast appealed unto Cæsar, unto Cæsar shalt thou go."

Cæsar to-day is science. Those who wish to kill Christianity pretend to forbid its approach to science. They strive to drag Christianity before a tribunal which is the slave of hatred. Religion has baffled the plot and says: I appeal to science. The mass of people who are neutral, up to this time halting spectators of the great conflict between the two doctrines, recognize the equity of the demand, and say to Christianity: You have appealed to science, science shall be your judge.

Understand, however, of what science is to be the judge. Science is human; it can judge of what is human only. Of Christianity, which is divine, science can judge only the outlines, and that part of Christianity which comes in contact with the certainties of rational order. Precisely because it is divine, Christianity has no fear of the encounter. But the appeal to science goes farther than these frontier questions. Science, in fact, is not only a collection of acquired knowledge; it is besides and above all, inquiry. There are people who pretend that inquiry or research, or investigation—call it what you please—is all that there is of science. If we believe such, all certainty is liable to perish, all truth is temporary. Such a conception, however, cannot be tolerated. If science advances, it is by passing from the known to the unknown. If in the course of its progress it retouches and makes more precise imperfect formulas, there is no doubt about its base, and the height of the edifice it builds is a homage to the solidity of the foundation. All the same, if we give the lie, as it deserves, to the theory of *provisional truth*, we find in the words of its partisans something worth retaining. This something is that in scientific matters the spirit and the method are even more important than the results. In fact, a true result, arrived at by a false method, will remain isolated and sterile; if the method be good, if the spirit of the research be truly scientific, all errors of detail will correct themselves, and every truth discovered will be fertile.

When, then, religion appeals to science, it is not only to science which has discovered, but to science which is still trying to discover.

Can such an appeal be made without danger of infidelity? Certainly; for the right to employ exclusively the principles and methods proper to every science is a liberty which the Church recognizes and consecrates by the most solemn affirmations. *Propriis utentur principiis, propria methodo*, said the Vatican Council.

This was the spirit animating the Scientific Congress of Catholics, which, with the sanction and encouragement of the Holy See, sat at Paris for four days, beginning on the 1st of April last. It was the second meeting of the Congress, which met

for the first time in April, 1888. Those devoted to the study of philosophy and anthropology, the physical sciences, history and the religious sciences, met in separate sections or united, to discuss works relating to evolution, heredity, the constitution of matter, the unity of physical forces, the origins of Christianity. The results, of inestimable value, will be to bring about personal relations between the Catholic *savants* of all countries; to show that men of the highest scientific attainments may still be ardent Christians; and to develop a scientific vocation among a certain number of Catholics. This last is especially important, for in our day a scientific man exercises a greater influence than any other. Bring together a potentate in the world of finance, a minister of the Third Republic, and a *savant* like Mr. Pasteur; ask no matter whom, which of these three men represents the greatest influence. Hardly any one will hesitate to answer "The creator of microbiology."

ALUMINIUM.

CH. EDOUARD GUILLAUME.

La Nature, Paris, April 25.

THROUGH late improvements in the electro-chemical processes by which aluminium is prepared, its use has immensely increased. A colossal factory with a capital of two million dollars has been established at Neuhausen, in Switzerland. The company owning this factory has secured from the government of the Canton Schaffhausen the right to use a portion of the falls of the Rhine, thus obtaining an immense water power. Three dynamos are employed, two of which are the largest ever constructed.

This great increase in the use of aluminium is due to the fact that it can now, thanks to the improved processes, be produced at a much lower cost than formerly. Until recent years the price of aluminium was 120 francs a kilogram. Now pure aluminium can be got for from 18 to 20 francs the kilogram, and there is no doubt that the price will fall, before a great while, to a half or even a third of what it is at present.

The uses to which aluminium is put are likely to be largely extended, since at present the properties of the metal are not exactly understood. The reason of this is, that experiments have always been made with aluminium sensibly less pure than the present aluminium of commerce. Impurities, relatively small in quantity, like silicon and iron, notably impair the qualities of aluminium. Besides, experiments in the laboratory do not resolve the question. A defect which in the study seems a capital matter, turns out in actual use to be insignificant; and *vice versa*.

Aluminium is a bluish-white metal, gray when it contains much silicon, silvery white when it has been treated by hydrochloric or hydrofluoric acid and washed in water. Its electric conductivity is 50 for 100 of that of copper; but this conductivity rapidly diminishes by the addition of other metals. Its specific heat is enormous, about 0.22; its calorific conductivity is nearly half that of copper. Its point of fusion is at 625°. Pure aluminium is very malleable. It can be beaten into leaves like gold and silver or drawn out into very fine threads, the use of which has so far been confined to making very small weights; but they are beginning to employ it in tissues, fringes, and the like. Its elastic properties united to its density are such that a bar of aluminium suspended by a thread, when struck gives a very beautiful sound, as do likewise cups or goblets of aluminium. Perhaps some day it will be employed in the making of clocks.

From a chemical point of view aluminium holds an intermediate rank between the precious and common metals. It is very little affected by the ordinary chemical agents; it does not oxidize in cold, or dry air, or damp air; sulphuric and nitric acids affect it slightly; sulphurous gases do not touch it; it resists acetic or citric acid mixed with water, a quality which allows it to be used for table service. When used in this way,

however, it is better not to expose it to water mixed with soda or alkalis in general. In a state of fusion its properties are very different; it oxidizes with facility, and makes very lasting combinations with other metals, which cannot be decomposed save by powerful chemical or electrical processes. Upon the knowledge of this property are based the methods of preparing this metal. In the incandescent decomposition of the salts of aluminium by electricity, it is necessary to immediately neutralize the second product of the decomposition of the salts—the acid—so as to protect the aluminium itself from a recombination. It is for this reason that in electrolyzing aluminium they employ an electrode in charcoal, which burns and thus gets rid of the oxygen withdrawn from the combination. This property, annoying in some respects, is not so prejudicial to the use of aluminium as might be supposed. On the contrary, it has one beneficial effect, since it makes aluminium the most advantageous means for the deoxidation of castings. It is known that coppers, irons, and steels, when cast, always contain small quantities of oxides, which diminish the cohesion, decompose in part in cooling, and form holes. Now, aluminium decomposes these oxides and forms a light scoria or dross which rises to the surface of the melted metal. Founders have long since remarked that when they add aluminium to melted copper, the temperature of the whole mass suddenly rises. It has often been supposed that the two metals combine. Nothing of the sort; the increase of temperature is due entirely to the combustion of the aluminium.

THE RESULTS OF THE GEODETIC SURVEY IN SAXONY.

PROF. DR. G. HOFFMAN.

Die Natur, Halle, April.

THE first serious and intelligent attempt to determine the size and configuration of the Earth was made in the 17th century, and attracted universal interest in consequence of a serious dispute between D. Cassini and Newton, the former of whom argued, from his measurements, that the Earth was egg-shaped, while the latter, on purely theoretical grounds, contended that it was a flattened ellipsoid. For the settlement of this and other important questions, the great survey was begun, and participated in, one after the other, by all the great civilized nations. This survey was facilitated by the adoption of the meter as the unit of measurement.

This survey was known at first as the survey by degrees, because it was based on the plan of starting with the measurement of a meridional degree of latitude, or the measurement of a degree of longitude in a prescribed parallel circle.

From these surveys the size and form of the earth were arrived at with approximate accuracy.

All the surveys up to date demonstrate that the earth is substantially a revolving ellipsoid with a polar depression of 1-299. The actual deviation from this form due to mountain and valley bears the same relation to its general form, as the agitated ocean bears to its flat surface in a calm. These conclusions are confirmed both by the swing of the pendulum, and by observation of the effects of the earth's attraction on the moon. If the oceans were connected by canals, and free from all disturbing influences it would constitute the level surface, called the "Geodetic surface" by Listing in contradistinction to the earth ellipsoid, the dimensions of which are to be determined by the measurement of degrees.

Geodetic and ellipsoidal surfaces generally vary: a normal line drawn from any actual point of the earth's surface on the geodetic, and another on the ellipsoidal surfaces would not generally run together but form an angle with each other, known as the normal variation of the given place. It was first sought to explain the variation of the normal line by ascribing it to the influence of mountains, but in the Great Trigonometrical Survey of India, in the immediate neighborhood of the Himalayas,

the normal line showed no deviation, while in some places, in level country, considerable deviation is found, thus rendering it evident that mountains, if a cause, are not the sole cause of the deviation.

The importance of investigating the causes which determine the irregular normal variation on different points of the earth's surface elicited from General Lieutenant Baeyer in Berlin, in 1861, an exhaustive document urging a careful degree survey for Middle Europe. This was taken in hand, and has since been participated in by the principal non-European States, becoming an International survey, under one organization represented at present by eleven consulting members.

What principally concerns the kingdom of Saxony is, that the labors of the Great International Survey, were here first brought to a close, and published under the title, "*Astronomisch-geodätische Arbeiten für die Europäische Gradmessung im Königreich Sachsen*," an important work of 1,525 pp., in large quarto with fifteen lithographic plates.

The work in Saxony was begun under the auspices of three Commissioners, each of whom devoted himself to a special department. Dr. Julius Weisbach, took charge of the geometrical levels, Dr. Karl Bruhns, of the astronomical and pendulum observations, and Prof. August Nagel, of the trigonometrical survey. But by the death of Weisbach, in 1871, and of Bruhns, in 1881, the whole labor finally devolved on Nagel, aided, especially in the astronomical department, by Prof. Dr. Albrecht, a former pupil and collaborer with Dr. Bruhns.

The labor was a formidable one, the trigonometrical survey alone involving 12,743 observations of direction, the locating of 50,972 objects with the telescope, and 203,888 readings of the instrument with the microscope; to say nothing of the enormous labor involved in the calculations.

That Nagel's labors were conducted with the utmost possible exactitude is best demonstrated by the report of the chief of the Italian survey, General Ferero, on the unavoidable errors in the triangulation of the several countries, that of Saxony, +0.350 of a second, being the smallest.

Earlier Saxon surveys were not sufficiently exact to be of any use in the new survey, and as a consequence the Saxon Geodetic survey started with an independent base line, 8908.47 meters in length, the several survey points 36 in number, being fixed with durable stone pillars, as were the survey points of the second order, numbering 122; and every possible precaution was taken to ensure the exactitude and correct handling of the instruments.

In the Saxon survey, so far as has yet been determined, the meridional normal deviation calculated from Grossenheim as zero, ranges from +4.29 seconds (Freiberg) to -4.01 seconds (Kapellenberg); the longitudinal variations range, however, between +12.75 seconds (Kapellenberg) and -0.155 seconds (Mathematical Salon) at Dresden.

THE PHYSIOGNOMY OF THE ANARCHISTS.

ILLUSTRATIVE STUDIES IN CRIMINAL ANTHROPOLOGY.

Monist, Chicago, April.

ONE of the most curious applications, and perhaps the most practical, of criminal anthropology, is that which flows from the study of the physiognomy of the political criminal. It is for me a thoroughly established fact, and one of which I have given the proofs in my "*Delitto Politico*" that the initiators of great scientific and political revolutions, who excite and bring about a true progress in humanity, are almost always geniuses or saints, and have all a marvelously harmonious physiognomy.

In a study that I have made with 321 of our Italian revolutionists, the proportion of the criminal type was 0.57 per cent.; that is two per cent. less than in normal men. Out of thirty celebrated Nihilists, eighteen have a very fine physiognomy, and two only, that is 6.8 per cent., present the

criminal type; but when we pass to the Presidenticides, such as Fieschi, Guiteau, Nobiling, and to the monsters of the French Revolution of 1789, we find in nearly all the criminal type. The type again frequently appears among the Communards and the Anarchists. Taking fifty photographs of Communards I have found the criminal type in 12 per cent. Out of forty-one Parisian Anarchists, that I studied at the office of the police of Paris, I found the criminal type in 31 per cent. In one hundred Turin Anarchists, I found the criminal type in the proportion of 34 per cent., while the ordinary criminals of the Turin prison exhibited it in 43 per cent.

Thanks to the assistance of Dr. Carus, I have been able to study the photographs of forty-three Chicago anarchists, and find the criminal type in nearly the same proportion, that is in 40 per cent. The ones that presented this type are the two Djencs, Potowski, Cloba, Seveski, Stimak, Sugar, Micolanda, Bodendick, Lieske, Lingg, Oppenheim, Engel and his wife, Fielden, G. Lehrn, Thiele, and Most. Especially in Potowski, Sugar and Micolanda, I mark facial asymmetry, enormous jaws, developed frontal sinus, protruding ears, and the same (except the asymmetry) in Seveski and Novak. Fielden has a turned-up nose and enormous jaws, Most has acrocephaly and facial asymmetry. Marx, on the contrary, has a fine physiognomy, with his very full forehead, bushy hair and beard, and soft eyes; so too have Lassalle, Hermann, Schwab, the two Spies, Neebe, Schnaubelt, Waller, and Seegar.

In studying the chief anarchists separately—the martyrs of the Chicago anarchists—it might well be said, that there is found in them all an anomaly, very frequent in normal men as well; that is to say, the ears are without lobes, the ears are also developed a little more than normally in all except Spies, they are protruding in Lingg, Fischer, and Engel; the jaw is much developed in Lingg, Spies, Fischer and Engel; but all, with the exception of Spies, have the forehead fine and full, with great intelligence. The physiognomy of August Spies is morbid. He has a senile auricle, voluminous jaw-bones, and a strongly developed frontal sinus, and his physiognomy corresponds with his autobiography, written with a fierce fanaticism; whilst in the posthumous writings of Parsons and the writings of Neebe, we find a calm enthusiasm.

Schwab has the physiognomy of a *savant*, of a student; he much resembles the Nihilist Antonoff beheaded in Russia. Neebe is quite like the Italian economist, Luigi Luzzatti. Fielden has a wild physiognomy, not without sensuality. Parsons resembles Bodio the great Italian statistician, and, in the upper part of the face, Stanley.

When I say that the anarchists of Turin and of Chicago are frequently of the criminal type, I do not mean that political criminals, even the most violent anarchists, are true criminals; but that they possess the degenerative characters common to criminals and the insane, being anomalies, and possessing these traits by heredity. For those who will object, that in many of the parental stock of the Chicago anarchists, they recognize geniuses, I have only to cite my work "*L'Homme de Genie*," where I have proved that genius is often nervous epilepsy, and how almost all the sons of men of genius are lunatics, idiots, or criminals.

The anarchists, by hereditary anomaly in the moral sense, are innovators, apostles of progress. Whoever has observed in asylums the conduct of lunatics, will understand that one of their characteristics is originality, just as in men of genius; only the originality of the insane, and of moral lunatics, or of born criminals is very often absurd or unavailable.

It is also necessary to consider the youthful condition of almost all these persons—Lingg, 23 years, Schwab, 33 years, Neebe, 32 years, for at this age men are at the maximum point of their audacity and misoneism. But it must be noted that if the inclination to evil here, exists in greater proportion than in law-abiding men, it nevertheless takes an altruistic turn, a fact making a broad distinction between them and ordinary criminals.

RELIGIOUS.

GREEK INFLUENCE ON CHRISTIANITY.*

PROFESSOR W. SANDAY.

Contemporary Review, London, May.

DR. HATCH starts with a statement of his problem which may well put some of his readers on the defensive. He points to the wide difference between the Sermon on the Mount and the Nicene Creed—the one laying stress upon conduct, the other on belief; the one dealing with questions of ethics, the other metaphysics; the one a sermon, the other a creed. He observes that this difference coincides with a change of soil—the transference of the centre of gravity of the Christian faith from Palestine to Greece.

It may be, I think, rightly objected that this is too absolute a way of putting it; that it makes the antithesis greater than it really is. Even the Sermon on the Mount implies a theology; but it is not the whole of primitive Christianity; it belongs to the early stage of Christ's teaching, touching only incidentally on those questions which could not help arising as to the nature and person of Christ Himself. These questions when once put, required an answer; they could not be simply ignored.

The Sermon on the Mount and the Nicene Creed are not, therefore, strictly speaking, alternatives to each other; and they can only be presented as such by leaving out of sight the links by which they are connected. At the same time Dr. Hatch's way of stating the case has the merit, which is indeed conspicuous at every step of his argument, of propounding the thesis which he seeks to prove with the utmost possible clearness.

He seeks to trace the process by which Greek ideas and Greek usages gradually effected a lodgment in Christianity; and he chooses for his inquiry the most critical period in that process—the period which extends from the first century to the fourth, with the Sermon on the Mount as a beginning, and the Nicene Creed at the end.

The peculiarity of the evidence is that "it is ample in regard to the causes, and ample also in regard to the effects, but scanty in regard to the process of change." The characteristics of Greek thought may be collected readily from writers like Dio Chrysostom, Epictetus, Plutarch, Maximus of Tyre, Marcus Aurelius, Lucian, Sextus Empiricus, Philostratus; and to this list Dr. Hatch adds Philo, of Alexandria. The *terminus ad quem* of Christian doctrine is equally well-marked by the Fathers of the fourth century. It is the evidence for the intermediate process which is defective.

In the outline given there are two *obiter dicta* worth recording. One is, that whereas Tertulian (*adv. Valentin*, c. 5.), speaks of four writers of the previous generation standing on equal footing, Justin, Miltiades, Irenæus, and Proculus, "of these Proculus has entirely perished; of Miltiades only a few fragments remain; Justin survives only in a single MS., and the greater part of Irenæus remains only in Latin translation." The other is, the opinion that Asia, for which we have but the scanty fragments of Melito and Gregory of Neo-Cæsarea, "seems to have been the chief crucible in the alchemy of transmutation."

Foremost among the influences discussed is that of education. Dr. Hatch reminds us that the Roman world into which Christianity entered was a highly educated world. His concise and lucid description of the system was the easier, because the Græco-Roman education was the direct and lineal ancestor of our own. Even more exclusively than ours it was concerned with language. Reasoning was taught; dialectics were practiced; the writings of the philosophers were analyzed, interpreted, criticized. Philosophy had been taken very much at

second hand. Teaching became a recognized profession, even a highly fashionable profession, the descriptions of which often read like those of the "chaplains" of the last century.

The inevitable consequence followed. Rhetoric and philosophy alike became artificial; and this artificial character they communicated to Christianity. If we compare the "prophecy" of the first century with the "preaching" of the fourth, it is the sophistical element in it which strikes us. Greek rhetoric created the Christian sermon.

The philosophy of the day in the Greek schools was characterized by the use of allegory, which came to be largely employed by the Stoics. From the Stoics it passed over to the Alexandrian Jews and preëminently to Philo, who found the method as useful for removing the difficulties of the Pentateuch as the Greeks had found it for modernizing Homer. It became the established method of dealing with the Old Testament. The Gnostics and the great Alexandrian teachers went further, and applied it to the New. Still it had its opponents in many quarters. Even in Alexandria it had an opponent in Nepos of Arsinoë, and the rejection of allegory was at first the central feature in the rival school of Antioch.

Allegory was one of the most important links through which Christianity was brought into contact with Greek philosophy. This ever-growing contact is the great phenomenon of the first two centuries of Christian history. It is in delineating the course and effects of this gradual approximation that Dr. Hatch puts forth all his strength. The combined firmness and precision with which the outlines of his picture are drawn will rank high among the specimens of philosophical writing.

There was mutual attraction—a real kinship—between Greek philosophy and Christianity. The features in which the Greek mind left its impress upon the subsequent history of Christianity are seen in the tendency to define, the tendency to speculate—"to draw inferences from definitions, to weave the inferences into systems, and to test assertions by their logical consistency or inconsistency with these systems"—and lastly, in the importance attached to those intellectual processes, which were elevated into conditions of Christian union.

The mutual attraction of Greek and Christian thought and endeavor is next traced (Lecture VI) in the sphere of ethics. Dr. Hatch had made a special study of Epictetus, and draws a very noble picture of the Stoicism which he represented. The necessity of self-discipline was insisted upon and systematically undertaken, and in the hands of men like Epictetus philosophy had more and more tendency to rise into religion.

A movement such as this met Christianity half way, and no doubt contributed to its early successes. Stoical lawyers drew up a system of personal rights which also reacted strongly upon moral conceptions; so that the foundation on which modern society rests might be said to be Stoical rather than Christian.

The three chapters which follow (Lectures VII.-IX.), I think the most valuable in the book. They deal with the highest conceptions of Christian theology, under the three heads: (1) God as Creator; (2) God as the Moral Governor; (3) God as the Supreme Being. Very many of the threads of Greek and Christian thought which are here unravelled are found to draw together and unite in a single conception, the doctrine of the Logos or Divine Word. I doubt if so masterly an analysis of this doctrine has ever been given. In the light of this clear exposition, it is no wonder that Christianity gained the philosophers; and that the two streams of thought coalesced and flowed together.

Lecture X. is devoted to the Greek mysteries, which are first described and then have their influence estimated upon that branch of Cristian usage, which stands in the closest relation to them—the two Sacraments.

The two remaining lectures (XI., XII.) are taken up with tracing the process by which "faith" which was at first essentially "faith in a Person," came to be transferred by degrees to a

* The Influence of Greek Ideas and Usages upon the Christian Church, being the Hibbert Lectures for 1888. By the late Edwin Hatch, D.D., reader in Ecclesiastical History in the University of Oxford. Edited by A. M. Fairbairn, D.D., Principal of Mansfield College, Oxford. London and Edinburgh. 1890.

body of doctrine, which assumed a shape that was more and more metaphysical. It cannot be said that the text of these chapters is all that the author would have made it, but there is great cause for thankfulness that so much of his work has been preserved.

Slight as this sketch has been, I hope that it will send not a few of its readers to the book itself. I doubt if within our memory so important a contribution has been made to the real understanding of the first three centuries. The value of such a book by no means depends upon its being entirely right. Merely to have raised many of the questions therein, with the clearness which Dr. Hatch has imparted to them, is to take a stride towards the solution of a group of most important historical problems.

ETHICAL CHRISTIANITY AND BIBLICAL CRITICISM.

PROFESSOR HARRIS.

Andover Review, Boston, May.

WE were bravely over our fright from evolution, and were beginning to breathe easier, but before we are fairly rested we are taking new fright from Bible criticism. The old saying is reversed, and there is no peace for the righteous.

When, in view of the suffering, evil, and sin of the world in our time, we start forth to meet them with our Christianity of forgiveness and comfort, we are stopped on the threshold and asked: What is Christianity? What really was the teaching and mission of Jesus? How much of the story is authentic how much the later additions of an idealizing period?

It is my opinion that we overestimate the danger to Christianity from an intelligent investigation of its literary and historical sources, because we need be in no doubt as to the essence of the gospel. It is my opinion also, let me say frankly, that they underestimate the results of critical inquiry who believe it will not produce considerable changes in respect to the order, composition, and authority, of various portions of the Bible, and especially in the common opinion as to the actual growth of the Hebrew religion.

My object, however, is not to discuss these changes in general or in detail, but to consider what I believe to be the crucial question in respect to the essential truth and vital power of Christianity.

The crucial question is not the authorship of the Pentateuch, and the late or early completeness of the ritual. It is not whether Jesus held a critically correct opinion concerning the collection of Hebrew scriptures, for it is admitted by the most popular believers in His divinity that He was under many limitations even of knowledge.

The crucial question must arise somewhere in relation to the novel and spiritual greatness of Christianity, in relation to the wisdom and the power which Christ brought into the world for its enlightenment and redemption, and therefore in relation to the Person who thus reveals God and transforms man. If the Bible is not free from human coloring, nor even from errors about many things which are now correctly known, we must still seek the meaning and power of the religion which it records. The recognition of human limitations may create temporary disturbance, or it may remove difficulties which have been laid needlessly upon faith, but our interest after all must be, not in the vessel, but in the treasure which the vessel contains. Looking now in this direction, the crucial question, in my judgment is, whether or not Paul was right in his conception of the work and person of Jesus Christ. Evangelical faith has its root in Paul's theology. But his doctrine is held by some to be an immense addition to the teaching of Jesus of Nazareth, an addition we need to be rid of, in order to regain in its simplicity what Jesus gave to the world. Paul believed that the significance of Christ's work lay in its sacrificial character, that through that sacrifice He brought God and man together, and that He who could do this was a Divine Person. Paul's philosophy of Christianity, if we may so call it, was grounded,

not primarily in the teachings of Jesus, but in His sacrificial life and death.

But when we turn back to the Gospels of Matthew, Mark, and Luke—the biographies of Jesus which were shaped from the current traditions of His life—do we find that Jesus thought of Himself as a Sacrifice and Redeemer? Does He not rather appear as Teacher, Example, Master, and Friend? It is argued that the doctrine of atonement for sin, procured through His blood does not accord with the tone of the Sermon on the Mount, and a distinguished American critic observes that His declaration that He came to give His life a ransom for many, standing alone as it does, is perhaps an expression of later tradition. If Paul and the Apostles were right, we have a Gospel of divine self-sacrifice, and one which means the regeneration of man and of society. If they were not right, we have, in the Christianity of the three first Gospels, certain moral precepts in a fresh form, and a purer ideal than can be found elsewhere, but no more. It is the old question coming to us in a new shape, whether Jesus was Redeemer or Teacher. This is the point to which all questions of criticism finally lead us.

Jesus sets before the world a distinct type of virtue. It is the type of self-sacrificing love. The type, I say, not the incident, not the mere play of natural affections, but a type in which love, realizing itself in sacrifice, is the controlling principle. This type of goodness found its natural, complete, and final expression on the Cross. The death is described over and over, as if to impress it on all that He really died thus, as He had really lived, sacrificing Himself in love.

Now it is this idea of Jesus which Paul got hold of, or rather which got hold of him, the idea of the sacrifice of Christ, a sacrifice having its source in the very character and heart of God, and having its power in the redemption of the world.

And now, brethren and friends, why are we afraid of Biblical criticism? Can any probable theory of the composition of the narratives take away our Lord? With whatever reductions of the story, it remains true that the moral power of the Gospel lay in what Christ was, and in what He suffered, rather than in this miracle or that precept, which loving disciples may have wrongly attributed to Him.

THE NEW ZEAL FOR THE TRUE.

DAVID SWING.

Unitarian, Boston, May.

IN art there is a growing passion for the true. Ruskin was among the first most fully to catch the spirit of realism and to send it abroad with power to act. He said: "Let our artists paint the leaf as it is, the green grass, blade by blade, the sea as it is." Led by such a spirit, art has become a dealer in things that are real. But religion and art are so fraternal, that what is said to the one, must be said to the other. It need not be a matter of wonder, therefore, that all the different denominations are making an effort to find the true.

To this emendation of the current religion, the Presbyterians have come. Some of their greatest men are perfectly willing that Elisha should have made the Jordan part by striking it with the Elijah mantle; but they so love the natural Jordan in its perpetual ripplings, and they so love the naturalness of a mantle, that they would rather think the story to be a figure, saying that the faith and piety of the soul will always make a passage through fire or flood, and that even the River of Death will part before the Christian's foot, and let him pass safely to the other side. With this rendering, the mantle remains in its naturalness, the Jordan in its naturalness, the Elisha as a common brother of us all, and religion, like art, gains by passing from the discordant to the natural.

It is well the Presbyterians have come to this new love and study; for without the passion for "whatsoever things are true" they could not attract longer the intellect, nor the heart of this age, nor of any that shall come after it. For this study of

truth is not the mere taste of a generation; it is the long-delayed effort of humanity to find the paths of its God.

In this age, when art, politics, science, and religion, are seeking all the things that are true, what are the Roman Catholics doing in this direction? They are not like the Protestants, the open seekers of truth. This comes partly from the persistent avowal that they long ago found the whole truth of religion. The assumption of the Romish Christians that they possess all facts, lessens, indeed, the popularity of pursuit. To the power of this assumption is added that quality of Romanism which requires from its disciples obedience, not inquiry.

And yet neither custom nor philosophy can prevent the Romish Church from the unconscious study of what is true. It is possible for that sect to move slowly, but it is not possible for it to stand still. No pope or council is as powerful as the nineteenth century. What is it that has made Italy a truth-seeker? What is it that has made it rise up against the Vatican and draw its laws, not from a Church, but from the entire world of truth as it is seen reaching from Greece to America? What has made it feel deeply the anarchy, which, at New Orleans, murdered a group of its exiles? What is it that has made ten million French citizens record themselves as being without a religious belief? The truth-seeking power of the nineteenth century has caused these Italian and French thoughts. The entire world of truth is heavy as a planet, and cannot easily be stayed in its progress, or turned from its path.

It is easy to stand in the present, and conceive of a coming unity and brotherhood of Christians, as resulting from a free and universal study of the true: and, as the painters in England, France, Germany, Italy, America, are all drawing nearer to each other because they are all looking at the same nature, thus the hosts of Christian thinkers and worshipers will only march toward each other, while, with great sincerity and intelligence, they march under the words "Whatsoever things are true."

THE DOCTRINE OF INSPIRATION CONSIDERED ON ITS DIVINE AND ON ITS HUMAN SIDE.

HENRY CARRINGTON ALEXANDER, D.D.

Presbyterian Quarterly, Richmond, April-June.

IT was common at one time without regard to the question as to the mode of inspiration, to distinguish between the different *kinds*, if not degrees, of inspiration. Several of these gradations or species used to be pointed out, such as the inspiration of direction and superintendence, the inspiration of suggestion, and the inspiration of elevation or exaltation. To the extent that these schemes admitted the notion of a graduated scale, they were in conflict with the only orthodox doctrine, viz., that of theopneustia or plenary, and, as Gaussen would add, universal, inspiration of God's word. Inspiration is said to be *plenary* in opposition to the idea that it may be *partial*. Theodore, of Mopsuestia, followed by Michaelis, in his Introduction, denied that the inspiration was coextensive with the limits of the Bible, holding that a part was wholly divine and the remainder not inspired at all, and merely human. Archdeacon Hare has been understood to maintain the infallible and even verbal inspiration of the revelations of spiritual truth contained in the Scriptures, but not of the other portions of the word. Twisten, in Germany, and Pye Smith, Dick, and others in Great Britain, held that all parts of the Bible were divinely but not equally inspired. Inspiration, therefore, might be conceded to be universal, but was unequal, and often allowed imperfections and errors to creep in unobserved. Agreeably to this view, the degree of inspiration varied according to the character of the passage and the nature of the subject.

In a strictly orthodox acceptance, the inspiration of superintendence and direction refer to the divine restraint from error; the inspiration of suggestion refers to truths beyond the

range of natural information; and the inspiration of elevation, or exaltation, to the superhuman toning up of the style, especially in the case of the prophets, and to the remarkable exemption of the writers, when writing, from certain human and ordinarily inevitable frailties.

The inspiration of direction, though not identified with that of superintendence, is involved in the latter as meaning the divine impulse urging the inspired ones to write, and enabling them to select from the sum total of their knowledge just what God intended to be conveyed by their lips or their pens. On this view the inspiration of elevation applies to the manner, not the matter, of the sacred propositions, and differs essentially, but not repugnantly, from the technical inspiration of infallibility; whereas the inspiration of superintendence denotes what we now call "inspiration," and the inspiration of suggestion what we have somewhat recently learned to denominate "revelation."

This far more vital and stringently indispensable, as well as truly scientific distinction between *inspiration* and *revelation*, has, to a great extent, superseded all the others. There is a certain propriety and convenience in the descriptive phrase, "the inspiration of exaltation," which makes its retention desirable, even while discarding the others. Upon this view the term *revelation* denotes the supernatural operation of God in imparting truth, otherwise unknowable, to the minds of His human instruments, or to any minds; whilst *inspiration* is the supernatural operation of God fitting the subject of it to be His accredited and infallible spokesman to others. In this highest sense, revelation means not only divine, but *supernatural* revelation; and inspiration not only divine, but *supernatural* inspiration. "Inspiration" in the technical sense must, therefore, be distinguished carefully not only from the rhetorical *afflatus* of the poets, but also from *illumination*, or the enlightening influence of the Spirit in the hearts of all believers, and therefore inseparable from sanctification; and "Revelation" in the technical sense must be distinguished carefully from the conveyance of knowledge by ordinary means and in purely natural ways.

There may be illumination without either revelation or inspiration. All believers have as such been illuminated; but all believers have not received "revelations," nor have all believers been inspired. There may be revelation without either inspiration or illumination, e.g., the great body of the people of Israel at Sinai, and of the contemporaries and eye-witnesses and auditors of Christ and the Apostles. There may be revelation and inspiration without illumination, as in the case of Balaam and Caiaphas. There might be inspiration without revelation or illumination. On the assumption that Solomon wrote Proverbs and Ecclesiastes, and that he was unregenerate, the narrative portions of these books would seem to afford an instance in point. There may be revelation without inspiration; as witness Paul's "visions and revelation" from the Lord, when he heard words which he was not permitted to utter. There may be inspiration without revelation; as witness the historical statements in Luke's Gospel, and in the books of Samuel, Kings, and Chronicles and all the other purely narrative portions of the Holy Scripture.

In regard of the Sacred Volume we affirm that all of it was *inspired*, and also that all of it was *revealed*. We do this when we affirm that the whole Bible is a revelation from God. When we so speak we do not employ the term revelation in the technical sense, but in the broad and popular acceptance of it, which covers the whole supernatural work and product of Almighty God, as evinced or embodied in His word; and having reference simply to its divine source and authority, not to the method by which its subject-matter was conveyed as truth to the minds of the inspired writers.

There are only two assertions that are indispensable to a sound doctrine of inspiration; first that the whole Bible *is*, and not merely contains, God's message to man; and, second, that that message is throughout infallibly true. If the writers might err in any, even in the smallest particular, it is self-evident that they were only fallible. There are measures or degrees of revelation and illumination; but there are no measures or degrees in *Inspiration*.

Books.

THE EPIC OF SAUL. By William Cleaver Wilkinson. 8vo., pp. 386. New York: Funk & Wagnalls. 1891.

[Mr. Wilkinson has taken for the subject of this poem, containing about 8,000 lines of blank verse, that part of the career of Saul of Tarsus which immediately preceded, and culminated in, his conversion to Christianity. The poem adheres to such facts as are furnished by the Biblical narrative, but the author draws freely on his imagination for incidents, where that narrative is silent. The villain of the epic is one Shimei; an "arch-artificer of fraud." Although the book ends with Saul, or Paul, as he became after the heavenly vision, entering Damascus, "walking, led, and blind," there is an intimation that the writer will narrate the after career of his hero in verse "if so be God vouchsafe such grace to" him. The work is divided into fourteen sections, or "as they are called, books." We give a digest of the scheme of the poem.]

WHILE Gamaliel was sitting at evening on his roof, meditating on the misfortune of Judæa in being subject to the Romans, and on some of his recreant countrymen who, giving up the hope of a Messiah yet to come to deliver the Jews from Roman rule, trusted in Him who called himself the Messiah, and had been "hung at last convicted malefactor on the cross," Saul came to visit his old master. The object of Saul's visit was to submit to his former teacher a plan he had conceived of holding a public dispute with the Christian preachers. Gamaliel disapproved of this plan, informing Saul that the Jewish rulers were about to inflict on those preachers the penalties of the law. The next day, accordingly, Peter, "with his brethren, all apostle preachers of the Gospel," were arrested and put in prison. By night, however, the Angel of the Lord, "opening the doors, delivered them and bade them boldly into the temple take their way and there preach Christ to all the worshippers." This command of the angel was obeyed by the released captives, who were again arrested and brought before the Sanhedrim—"the council of the seventy." When the arrested men, in answer to a question how they, in despite of express orders, presumed to teach in the "accursed name," answered that they must obey God rather than men, and avowed themselves followers of the crucified Jesus, a discussion arose in the Sanhedrim, as to what should be done with these contumacious prisoners. There were various opinions. One advised that the Christians be forthwith stoned to death. Shimei advised that they be secretly put to death, as Jael drove the nail through Sisera's head.

When several had expressed their opinions, Saul stood up:

A young man he, who, in the general thought,
Wherever moving, round about him wore
A golden halo of uncertain hope
And prophecy of bright futures. Aspect clear
And pure; straight stature; foothold firm and free;
The bloom of youth just opened to the hue
Of perfect manhood upon cheek and brow;
Lip mobile, but not lax—capacity
Expressed of exquisite emotion, will
Elastic, and resilient, tempered true
To bend, not break, and ultimately strong;
Glances of lightning latent in the eye,
But lightning liable to be quenched in tears;
The pride of every Hebrew, such was Saul.

Saul, after scornfully repudiating for himself Shimei's proposition, announced his own purpose, now fully formed, to controvert the Christian preachers in open argument before the people. Silence followed the declaration of Saul's intention. Presently Gamaliel spoke in favor of letting the prisoners go free. Finally the council resolved to scourge them first and then let them go.

Some days after the council, Saul carried out his resolution. One day the temple-court was thronged with a multitude which came from all quarters to Jerusalem, to hear the most eloquent of the Christian preachers, "the fervent, pure Apostle Stephen,"

In guise a seraph rapt, with love aflame
And all aflame with knowledge, like the bush
That burned with God in Horeb unconsumed.

Among those who had come to hear Stephen was Paul's sister Rachel, who had borne her brother company from Tarsus to Jerusalem and kept house for him. Before Stephen got a chance to begin, the multitude, expecting him, saw a different man stand forth with beckoning hand as if to speak. That man was Saul. His "noble voice," swelling to the farthest corner of the endless colonnade, was quickly heard. In words now scornful, now persuasive, he set forth the truth and glory

of the religion they had inherited from their fathers, and denounced those who, deserting their ancient faith, had become converts to the teachings of the Nazarene. The vast audience, carried away by the impressive manner and forcible words of Saul, showed how strongly they sympathized with all that had been said.

When Saul retired Stephen stood forward to speak. He put forth all his power. Rising with his theme from height to height he kept the vast congregation spellbound, and turned completely the tide of feeling. Before he closed, he prophesied that Saul would yet become a Christian and worship at the feet of Him so much despised and persecuted. Many, by Stephen's moving words, were induced to become followers of the Crucified One and among these was Rachel.

Saul, gloomy and chagrined, returned to his home, where he was visited by Shimei, who now hated Saul for the snub received from him in the Sanhedrim. Shimei submitted a project which he thought would eventually damage Saul, and at the same time gratify all the Jews as bigoted as Shimei himself. The proposal was to take Stephen before the Sanhedrim and there by perjured witnesses have him convicted of blasphemy and stoned. The proposition of Shimei Saul indignantly refused to have anything to do with. Saul's wounded spirit, however, was still further wounded by what followed Shimei's departure. Rachel came into her brother's room and in the course of conversation disclosed that she, convinced by what Stephen had said, had made up her mind to become a follower of Stephen's Master. This astounding confession caused a violent revulsion of feeling in Saul. He declared that Stephen should be put to death, and spurning his sister, "outbreathing threat and slaughter," "in bitterness of spirit broke away."

Rachel was in dismay, and sat for a long time uncertain what to do. She at length resolved to convey to Stephen, through his wife, Ruth, a warning of his danger. Ruth was not a Christian and expostulated with her husband, attempting to dissuade him from his course—a course certain, she said, to end fatally for him. Stephen could not yield to her entreaties, but made an effort to bring her into sympathy with himself in the Christian faith. Finding this impossible, he determined to leave her and his children and go forth to the martyrdom he foresaw awaited him. His children were infants and he spared himself the pangs of giving them a last caress, but leaving them his blessing and placing his hands "in solemn blessing" on his wife's head, "she kneeling by his knees," he went forth from his house in Bethany to Jerusalem, accompanied by Martha, Mary, and Lazarus, whom Stephen knew and loved.

As Stephen approached the temple, he was suddenly arrested and brought before the Sanhedrim. Shimei's plan was carried out and false witnesses testified against Stephen. He defended himself indignantly, which gave the desired occasion for raising the cry of blasphemy against him. He was hurried forth without the walls and stoned to death. A little body of sympathizing Christians, including Rachel and the three from Bethany, washed the body in the pool of Siloam, and carried it to a room in Mary and Martha's house in Bethany.

Early on the next morning, Rachel, charged with this duty by Stephen, broke to Ruth the news of her husband's death. The two women went to where the body of Stephen was laid, and there, kneeling beside her husband's corpse, Ruth became a Christian.

After Stephen's funeral, Saul was armed by the chief priests in council, "plotting deep to hunt the sect of Jesus to the death," with writ and warrant sealed,

Empowering him to enter where he would,
House after house, and whomsoever found,
Man be it or woman, guilty of belief
In Jesus as Messiah, such to seize
And drag to prison.

Upon a fiendish suggestion of Shimei, Saul went first to Bethany to exercise the power entrusted to him.

At Bethany Saul and his men arrested Mary, Martha, Lazarus, and Ruth—refusing to arrest Rachel, although she begged to share the fate of her companions—and, having bound the four persons arrested, conducted them to prison. Rachel remained to take care of Ruth's infant children, going frequently to see her friends in prison "bearing messages, refectations often bearing, food or drink." Although Saul refused to have anything to do with his sister, regarding her as dead to him, he secretly sent to her from time to time ample provision for herself and her "fosterlings."

Saul, though ill-contented with what thus far he had done by virtue

of his commission from the Sanhedrim, determined, by instigation of Shimei, to act further in the matter and arrest the man, born blind, whose eyesight was restored by Christ. This man, here named Hirani, was brought before the Sanhedrim, where he was urged to abjure his faith in the "Man of Nazareth." So far from abjuring, Hirani openly said:

I praise Him as the Lord of Life and light,
And Giver of light and life to dead and blind.
All glory to His ever-blessed Name!

His judges finally ordered him to be scourged with forty stripes; and when at every blow he cried out aloud "Joy that he might thus suffer for that Name," he was thrust outside the walls and stoned to death, "calling upon the name of Jesus to his last expiring breath."

Though Saul had thus far been successful in his efforts to get rid of prominent followers of Christ, he was deeply distressed in heart. He withdrew to the top of Olivet and there, falling asleep, had a dream in which he thought Shimei instigated the arrest of the apostles. Upon awaking, Saul went moodily home, and, after a long, deep slumber there, resolved to undertake what he had dreamed that Shimei proposed. This time, however, Saul was baffled. Taking with him twenty men of "tried true mettle," "with muscles iron-firm," and "mind seasoned, through many hazards run and long wont of impunity, to scorn all danger," Saul went to a place where the twelve apostles were assembled. Saul's men, however, failed him at the pinch, and, after bitterly upbraiding them, he withdrew without the prisoners he had hoped to seize, yet only the more firmly resolved to root out utterly the pestilent Galilæan heresy, at whatever cost of exertion, and blood, and tears.

Accordingly, Saul pursued his career of persecution further in Judæa, hunting out and delivering to condign punishment followers of Christ in many a Judæan city. Some of these followers, however, to escape persecution, fled to various places, and among other places to Damascus. Thither Saul resolved to go and search there among the Hebrew synagogues "and thence bring bound to Jerusalem whomever found, woman or man, confessing Jesus Christ."

Not long after leaving Jerusalem on this heresy hunt, Saul was overtaken by Sergius Paulus, who was going to Damascus as Roman legate, and the two proceeded on their journey together. The season was "fresh, flowering spring"; and the two, as they rode side by side, had various talk "of arms, of art, and of philosophy," and letters. They compared passages from Homer and the Psalms, Jewish theology, and the philosophy professed by Sergius, who said he believed not in the Hebrew God, nor in any divinities at all, regarding men as "the creatures and the sport of chance, puppets tossed hither and thither in idle play."

As Saul and Sergius journeyed on, they crossed the southern spur of Hermon. Here, during the afternoon, a violent thunderstorm came slowly up. This storm showed that at bottom Sergius was not without belief in a divinity, for he broke out into a deprecatory prayer and vow to Jupiter. Saul, on the contrary, repeated in a tranquil voice appropriate fragments of the Psalms and thus quieted the fears of Sergius.

On the next morning, when they set out on the last stage of their journey to Damascus, there was assembled in the celestial Paradise upon a flowery hill, a group of those who lately on the earth "had suffered death for Jesus's sake through Saul," including the man born blind. Stephen was absent, who "had been summoned by his Lord to hear from Him some embassy of grace." Presently, however, Stephen came, bringing glad tidings to his fellow-martyrs, saying that they would shortly taste "a sweet revenge of Paradise," and see the Lord Christ meet Saul upon his way to Damascus, "and overthrow him with resistless light." The watchers waited until it was noon-tide in their native Syrian clime, when on the earth below, they saw Saul and his companions resting in "a shady tuft of grove or thicket, in the arid waste of burning sand." Then saw they descend a cloud of glory, "wherein the Lord of light was hid," falling with incredible swiftness to the earth, the shadow in the cloud becoming a growing brightness as it went,

Until, within the bounds of sunshine come,
That mild, beclouded glory, still unchanged,
Paled with its light the brilliance of the sun.

That awful light smote Saul, and straight to earth "prostrate as dead he fell, yet heard a Voice, awful not less, speak twice his name,

'Saul, Saul,' and 'Wherefore dost thou persecute Me?'" Then Stephen beheld his prophecy fulfilled, and saw Saul "from rebellious to obedient" pass, blasphemers become "adoring worshipers." "The Pharisee was Christian, Saul was Paul." Great was the joy among the group of martyrs. Paul—Saul no longer—from the ground arose a sightless man, and, refusing again to mount his horse, went on foot to Damascus, among his followers, and guided by the hand. He

Entered the city walking, led and blind,
Bondslave thenceforth to the One Worthy Name.

BEYOND THE BOURN; Reports of a Traveller Returned from "The Undiscovered Country." By Amos K. Fiske, author of "Midnight Talks at the Club." 16mo., vellum cloth, gilt top. New York: Fords, Howard & Hulbert. 1891.

[The Shakespearean suggestion of the title conveys, of course, the theme of the book, which purports to give the experience of a man who, after a railway accident, had lain three days as dead but was resuscitated, and who, after those three days in the other world, felt himself an exile in this. He is the "mysterious stranger" of the introductory chapter, and the "manuscript" which he confides to the hands of the "editor" constitutes the bulk of the book, and purports to give his experience during the three days. It is needless to remark that the purpose of such a work must be to diffuse the author's speculations, as to the future life. There are some who will not agree with his doctrinal inferences, but the style is attractive, the treatment worthy of the theme, and the whole subject is handled consistently and with great candor and breadth of view.]

AFTER a stretch of time (following the railway crash) which might have been moments and might have been ages, I was conscious of renewed existence, and of the presence of other beings, and as consciousness grew clear, I knew that I was in the spirit-world, with the beloved of former years. The nature of that consciousness I cannot hope to describe in the language of earth. I had no body, and yet felt my identity. I saw not and heard not in the earthly sense, and yet my knowledge of my surroundings was far more perfect than sight and hearing could make it. We spake not with tongues of flesh, and yet our communication was so perfect that I marveled as at a new birth.

When the first joyful greetings and interchange of experiences were fairly over, and I could turn my thoughts, from the persons among whom I was so gladly received, to the conditions of this new life, my curiosity was awakened, and I began to inquire into the nature of the sphere of being upon which I had entered. Evidently we were still in the great universe of which the earth is a part; not in a space set apart beyond the bounds of infinity.

I found that the unlimited expanse of the universe was the home of the disembodied spirit, which could range at will, and visit any of the rolling worlds which peopled the boundless region. In this celestial scene the eye would see no form of beauty; the ear would hear no sound of joy. And yet to the disembodied soul, freed from the trammels of the flesh, the celestial region was filled with glorious brightness and joyous life, and its denizens were occupied with activities, to which those of earth were as the torpid movements of the unhatched chrysalis; and I soon realized that our earth-taught notions of heaven and the spirit-life were like childish fancies, the product of the childhood of the race.

Death, I was told, works no sudden transformation of character and no instant removal to a place beyond the bounds of the universe. As the soul was before death, so it is after, but freed from the flesh, and from the feelings and desires engendered by the necessities of the flesh. Not intellect alone and power of gaining knowledge is left to disembodied spirits, but affections and sentiments, and, above all, spirituality.

[During the writer's "Three days in the other world," he visits another sphere in which the inhabitants were in a much more advanced state than the people of earth, and had completely overcome the obstacles of material nature, and pressed all its forces into their service. They were a relatively perfect race, and the writer's heavenly guides explain their material and social progress, under a system of higher morals and religion, and a highly developed disposition to conform to their demands.]

There is a Chapter on Spirit Relationship and Achievement, and another on the writer's return to earth, entitled "Snatched from the Heavenly Life." Finally the author closes with an essay entitled "Man's Revelation to Man," in which he attempts to show how all the divine revelations which men have claimed to receive, or have received, have come through man, and that, on account of this human element, they are so much the more valuable as a history of the progressive growth of man's Knowledge of God.]

The Press.

POLITICAL.

THE "ITATA"—OUR DUTY AND POWERS.

New York Times (Ind.), May 15.—As early as June 23, 1862, the British Government was informed that the *Alabama*, then building in the port of Liverpool, was a vessel intended for the Confederate service. The Secretary of the Board of Customs at London was informed by the Solicitor of the United States on July 28 that the *Alabama* would sail next day. On the 31st orders were sent to detain her, but she had already gone. The decision and award of the Tribunal of Arbitration at Geneva contains the following findings:

And whereas, with respect to the vessel called the *Alabama*, it clearly results from all the facts . . . that the British Government failed to use due diligence in the performance of its neutral obligations, and especially that it omitted, notwithstanding the warnings and official representations made by the diplomatic agents of the United States during the construction of the said No. "290" [the *Alabama*], to take in due time any effective measures of prevention, and that those orders which it did give at last for the detention of the vessel were issued so late that their execution was not practicable;

And whereas, after the escape of that vessel the measures taken for its pursuit and arrest were so imperfect as to lead to no result, and therefore cannot be considered sufficient to relieve Great Britain from the responsibility already incurred;

Four of the arbitrators, for the reasons above assigned, and the fifth for reasons separately assigned by him, are of opinion that Great Britain has in this case failed, by omission to fulfill the duties prescribed in the first and third of the rules established by the sixth article of the treaty of Washington.

The tribunal, making use of the authority conferred upon it, . . . awards to the United States a sum of \$15,500,000 in gold as an indemnity to be paid by Great Britain.

That was the penalty Great Britain paid for not employing "due diligence" for the "detention" of the *Alabama* and "for its pursuit and arrest." We have more honorably and more strictly observed our obligation of neutrality in the case of the *Itata*. We used the legal means at hand for her detention in the harbor of San Diego, and when she defied us and ran away we took "measures for her pursuit and arrest." We shall capture her if we can, using for that purpose our naval force, under the authority of international law. In some of its aspects the case is a new one, and precedents sustaining our action in attempting to capture the *Itata* after she has passed beyond our territorial waters to the high seas are not numerous. But there can be no doubt that the Geneva arbitrators believed it to have been the duty of Great Britain to pursue and arrest the *Alabama*. Woolsey says on this point:

It may happen, as in a rebellion, that a hostile expedition may be surreptitiously fitted out in a friendly country without the fault of the officials, and that a vessel is on its way to land troops and arms for aid in a civil war. In such cases self-defense authorizes search, and possibly seizure, whether such a vessel is found on the high seas or within the waters of the injured State.

We are the "injured State" in the present instance, because our neutrality act has been violated. Chili would be also an injured State should we allow the *Itata* to convey to the insurgents the arms she obtained from this country. Had we neglected to pursue the *Itata*, had we contented ourselves with the impotent demonstration of our customs authority at San Diego, it is plain, under the *Alabama* precedent and the principle asserted by us and sanctioned by the tribunal at Geneva, that the Government of Chili might at some future time have demanded an indemnity, with a fair chance of getting it.

New York Evening Post (Ind.), May 14.—The extraordinary carelessness in matters of law and precedent with which the business of the State Department is conducted under Mr. Blaine, as illustrated by the Reiter incident and the Bering Sea discussion, probably accounts for the confusion of the public mind at this moment touching the rights and wrongs of the chase of the *Itata* by a United States man-of-war, now going on.

There are only three classes of vessels which our men-of-war can chase and capture on the high seas, *i. e.*, outside of our jurisdiction—slave-traders, enemies, and pirates. The *Itata* is confessedly not a slave-trader; she is not an enemy, because we are not at war with any Power. Is she a pirate? Nobody pretends that she is. A pirate is a vessel which carries no national flag and no commission from a Government. The *Itata* carries the flag of the Chilian Congressional party, now carrying on a civil war in that country. But we have not recognized this party as belligerents, some say; the only Chilian Government known to us is Balmaceda's Government, for he has a minister at Washington with whom we transact business. Whenever a civil war breaks out in any country, one party is pretty sure to have ministers in all the foreign capitals, but this is a mere accident. It proves nothing as to the nature of the conflict. If Andrew Johnson had engaged in war with our Congress in 1867, he would have had Ministers at all the European courts, but this would neither have made him legitimate or his opponents illegitimate. But, it is said, the *Itata* violated our neutrality laws, and, therefore, we have a right to pursue and capture her wherever found, as a fugitive from our justice. Our neutrality laws are domestic legislation governing, like all other domestic legislation, all persons within our jurisdiction as long as they are within it. Persons who violate them, however, like other criminals, can only be captured within our jurisdiction. If the *Itata* were an American ship, she could be pursued and captured anywhere on the ocean, because we have jurisdiction of American ships on any part of the high seas. But we have no more right to capture foreigners on foreign ships on the high seas, unless they are pirates, slave-traders, or enemies, than we have to pursue forgers or murderers into Canada or Mexico. Since Mr. Blaine began his Bering Sea absurdities, the notion has got into many heads that the United States can exercise police powers over the whole ocean under the United States statutes; but this notion, though pleasant and gratifying to the national pride, will not bear legal examination. If there be only one nation in the world which should stand, as it has always stood, for law, in these matters, we are that nation. The notion that our liability under the *Alabama* decision for any damage the *Itata* may do at sea to Balmaceda's ships, gives us the right to seize her on the high seas, is also fantastical. The fact that one may become responsible in damages for one's carelessness does not enlarge one's legal rights. When a man in private life commits himself, through the neglect of a formality, to heavy liabilities, he is not authorized to assault and batter the person to whose fault he owes his predicament. The law says that he must put up with it as best he can and be more careful next time. In truth, nothing can be more familiar to us in municipal law than the spectacle of heavy losses through trifling oversights. Why it should seem so outrageous and unbearable in international law passes our comprehension.

New York Tribune (Rep.), May 16.—The United States, if it pursues an insurgent cruiser and captures her on the high seas after a breach of neutrality law, takes the highest possible ground with reference to its obligations to protect a friendly Government. The *Itata*, unlike the *Alabama*, *Florida*, and *Shenandoah*, was not built in the country where the violation of law occurred. It is a foreign-built ship that came into American waters for a renewal of its military supplies. This is an important distinction, for the Geneva award was not made for the hospitality shown to Confederate cruisers in British ports, but solely for the depredations of the English-built privateers. If, then, the United States not only pursues the foreign-built ship, but captures it on the high seas, it greatly exceeds the responsibility which the arbitrators in the *Alabama* claims adjudged to belong to Great Britain. The *Itata* case does not fit in at all with the conditions of the Geneva award, but is embraced by the second rule of the treaty. If the United States Govern-

ment not only accepts the responsibility of carrying out that rule in good faith and of recapturing on the high seas the escaped vessel—something not contemplated in the Geneva pleadings as necessary in order to establish a defense for "due diligence"—it takes an advanced position on the question of neutral obligations. We do not say that this position is one which ought not to be occupied. Civil war is perhaps one of the evils of modern times which should be counteracted by all the resources of international law. We are simply directing attention to the novel phases of the *Itata* case.

Springfield Republican (Ind.), May 16.—The State Department does not make public its theory of the law and the precedents upon which it bases its action; and some of its defenders advance theories that are hardly defensible. The *Itata* cannot be called a pirate, or guilty of piratical acts, nor can she be accused of acting in a piratical manner. A pirate is a highway robber on the sea, who raids the ships of all nations indiscriminately; who carries the flag of no nation, and has a commission from no Government. The *Itata* carries the Chilian flag and a commission from what may be at some time the permanent Government of that country, but which is now simply an insurgent against the Government de facto. So far as is known she wars only upon the Balmaceda Government, and is therefore no common outlaw. It does not make a ship a pirate to come into port in disguise, take on a cargo of military stores and run away with a Deputy Marshal put on board to detain her, and if this is the best justification for the *Charleston's* cruise it is far from satisfactory. It is also doubtful if we have any right to enforce our domestic laws beyond our legal jurisdiction, or if we have a right to pursue the *Itata* into the open sea to punish her for ignoring our attempts to enforce these laws while in our waters. Domestic law does not govern the high seas, and if the *Itata* can be legally brought back it is because neutrality laws are international as well as domestic in their application.

CLEVELAND'S BUFFALO SPEECH.

New York Sun (Dem.), May 15.—Mr. Cleveland is sound and straight and Democratic in his comments at Buffalo upon the extravagance of the Republican Congress recently adjourned. His position on this subject is morally and logically and politically impregnable. When he insists that "the most threatening figure which to-day stands in the way of the safety of our Government and the happiness of our people is reckless and wicked extravagance in our public expenditures," who is going to get up and say, "No, Mr. Cleveland, you are mistaken; have you forgotten the Protective tariff?" When he affirms with solemnity that "public extravagance is a deadly, dangerous thing," that "frugality and economy are honorable," and that "the virtue and watchfulness of the people are the surest safeguards against abuses in their Government," no Democrat will speak counter to his propositions. When he borrows from these columns the deadliest missile now known to political warfare, and hurls the Billion at the enemy, it surely is not the *Sun* that will bid him stay his hand. Mr. Cleveland is unquestionably on the right track, although it has taken him some time to get there.

Chicago Herald (Dem.), May 14.—In his speech at Buffalo Tuesday evening before the club bearing his name ex-President Cleveland said:

But lately a large surplus remained in the people's public treasury after meeting all expenditures, then by no means economical. This condition was presented to the American people as positive proof that their burden of taxation was unjust because unnecessary; and yet, while the popular protest is still heard, the harpy of public extravagance devours the surplus and impudently calls upon its staggering victims to bring still larger supplies within the reach of its insatiable appetite.

This statement is fully warranted by the facts. For years there has been a surplus averaging

in round figures \$100,000,000 applicable to the reduction of the public debt. This is now changed, and, although the extravagant expenditures authorized by the late Billion Congress have by no means reached their maximum, we are already perilously near a deficit, and the Secretary of the Treasury is anxiously studying his resources and endeavoring to prepare the public mind for an inroad upon the trust funds, at the same time trying to conceal the true state of affairs. During the month of April the Treasury receipts from all sources were \$26,046,000, and the expenditures were \$25,331,000. The surplus, therefore, was only \$715,000, or at the rate of \$9,580,000 a year, although there were no payments for premiums, and only \$264,000 for pensions. In April, 1890, there was a surplus of \$4,109,000, or at the rate of more than \$49,000,000 a year, although \$674,000 was paid for premiums and \$9,615,000 for pensions. Had the same amount been paid for premiums and pensions last month as in April, 1890, the revenues would have fallen \$9,574,000 short of the expenditures. Had the interest payments been the same this year as last the shortage would have been \$12,880,000.

Brooklyn Standard-Union (Rep.), May 14.—The Buffalo speech will rank, as a piece of personal presumption and assertion, along with the famous tariff message. It is a studied proclamation, and meant for the platform of the Democratic party in the next Presidential contest. It has about it the air of the German Emperor, at Düsseldorf: "I alone am master, and I shall allow no other." First, there is the Billion Congress that made way with the surplus that hag-ridden Cleveland when President. It is gone, but he does not like the way it went, which is a pity, surely, but cannot be helped now. Still, Mr. Cleveland has hardly talent enough to scare the country once because there is a surplus, and again because there isn't a surplus. A man may ride two horses, but they must not run in opposite directions. Mr. Cleveland spent his strength on his denunciation of extravagance, and he poured forth again his big wrath about inequitable tariffs. All this would have done pretty well, but the object of a leader is to lead, especially if he feels that his self-appointment has been largely ratified; and the Democratic master proceeded to business. He proposed his remedies, not in affirming in legally turned phrases what must be done, but in the formulation of inevitable inference. The greatest extravagance of the Billion Congress was in pensions, and Mr. Cleveland holds this expense should be cut down at the rate of \$100,000,000 a year. That would be an enormous economy. Will the Democracy put that in their platform? Should it not do as a start to cut down the pensions one-half? The next point is that the River and Harbor Improvement Bill has been doubled recently. Is it the Democratic doctrine to cut those appropriations down one-half? Mr. Cleveland's language indicates that would hardly be enough. He talks of a few short years ago as though their figures were the precedents of all eternity. He might reflect, if he gets a little time, that perhaps the country has not yet attained its growth. The Democrats in the late Congress were tenderfoots on the subject of pensions, and valiant in pushing river and harbor appropriations. They never made a strong and united fight against any form of extravagance. In their denunciation of the Billion Congress they have not pointed out where money can be saved. Cleveland boldly tackles the pensions and the river and harbor improvements. We wonder that he spared the cost of the new navy. The most important sentence in Mr. Cleveland's speech is this:

To-day millions are paid for barefaced subsidy; and this is approved or condoned at the behest of public extravagance, and thus a new marauder is turned loose, which, in company with its vicious tariff partner bears pilfered benefit to the households of favored selfish interests.

In this Mr. Cleveland has disappointed us. We have been saying the Democratic party had not the nerve to assail the essential features—the cornerstone of the structure—of the Tariff Act of 1890, but Mr. Cleveland has done it.

He might be more direct, but he could not use stronger terms to say he is against free sugar and the new treaties, and against the use of public money to promote lines of steamers to the ports opened to our products by the Pan-American system of reciprocity. If his views are accepted and confirmed by his candidacy, the issues will be broad enough to make themselves distinctly known—and we have confidence the country would not vote to go backward and take up with the Democratic party, as it was before the war.

HILL AND THE THIRD TERM.

Albany Times (Dem.), May 16.—Certain Mugwump and other Cleveland worshipping journals are already shivering and chattering lest Governor Hill should be nominated next fall for a third term for the great office which he now holds. Such a renomination, as the *Times* has hitherto been at pains to point out, would be neither unprecedented nor even unusual. Our first Governor under the Constitution—New York's great "War Governor" of the Revolutionary period—the sturdy and patriotic George Clinton, was elected seven times, serving twenty-one years in all—and he was never defeated. Daniel D. Tompkins, who, like George Clinton, subsequently became Vice-President of the United States, and De Witt Clinton, were each elected and served four terms, or twelve years. William L. Marcy served three terms and was nominated, but defeated, for a fourth. William H. Seward was three times a candidate, as were John T. Hoffman and John A. Dix and Edwin D. Morgan, although the former was but once and the two latter but twice elected. Finally, Horatio Seymour bore the Democratic standard no less than five times in gubernatorial contests, and would have been repeatedly renominated after his retirement had he not steadfastly refused the honor. There is absolutely nothing of a substantial nature in all the talk against a third term for a Governor of this State; on the contrary, the precedents which we have cited show that even down to recent periods it has been a favorite plan with all parties to take advantage as many times as possible of the candidacy of strong and popular party leaders. And it is the unhesitating opinion of many of the shrewdest and keenest observers of political events—observers, too, not confined to party—that the candidacy of Governor Hill next fall could scarcely fail to eventuate otherwise than successfully. Of course, the Mugwumps would oppose him with all their bitterness and venom just as they have always hitherto opposed him, but their opposition would be discounted and their spasmodic efforts more than counterbalanced. But we have no idea that Governor Hill has the slightest thought of running again for Governor. If Roswell P. Flower will consent to be the candidate, and we presume he will if the Democratic State Convention shall nominate him, he can undoubtedly be elected. And so can any other good Democrat who may be nominated by the representatives of this Democratic State in convention assembled. Governor Hill has no desire in the matter except to promote the success of the Democracy, and it is to his good management that the party is indebted for its present harmonious, healthful, and vigorous condition, which assures the election of the Democratic State ticket, whoever the candidates may be.

Brooklyn Eagle (Dem.), May 18.—We believe he [Governor Hill] doubts the party desirability of his being nominated a third time, concedes that any political claim he may have on the office is closed, realizes that he could not become a candidate with fairness to other Democrats—but, personally, would rather be Governor of New York than United States Senator or President. The Governorship is certainly preferable to either of the other offices, to a man who prefers the reality of power and of pleasure to their mere appearance, and Hill is that kind of man. The personal liking of Hill for the Governorship is entirely

separable from his proposition that the party would better name another man. This brings the subject down to whether the party may or may not think so, too. Probably it will; possibly it will not. If it thinks so, its nominee will have to be a Hill man. If not, the man will be Hill himself again. If discerning and stating facts be to advocate them, then the *Eagle* is chargeable with advocating these facts; but such a proposition is rotten nonsense. Discerning and stating that a bullet fired out of a rifle into a man's head will kill him is not advocating his destruction. The control of the State Democracy by Hill is a fact. Its preference to be controlled by him is another fact. Its determination to be controlled by him is still another fact. Denial or evasion of these facts is idiotic. The failure to see or admit facts accounts for the catastrophe which has often, indeed invariably, overtaken those who have accepted a contract to show that the State Democracy and the Hill Democracy are not synonymous terms.

THE PRESIDENT'S JOURNEY.

Boston Journal (Rep.), May 16.—President Harrison has returned to Washington from his long journey through the South and West, a journey that has had no disagreeable incident of any character to mar it. It is significant of the state of perfection to which our railroad facilities are being brought, even in the newer and more sparsely settled States and Territories, that the speed of the President's train has averaged forty miles an hour, and that he reached the end of his journey precisely upon schedule time. We think it can be truthfully said, without any suspicion of partisanship, that President Harrison returns to Washington in the enjoyment of a degree of popular confidence and heartfelt good will that is rarely accorded to the Chief Magistrate of this nation. His brief speeches have been faultless in tone and temper, and have been almost as cordially commended by his professed adversaries as by his friends. He has nowhere said anything that could wound the tenderest susceptibilities. And yet President Harrison has uttered no remark that could be considered as surrendering a jot or tittle of his well-known convictions. To his Southern auditors he has insisted emphatically on the importance of a free ballot and of loyal obedience to the majesty of the law. To the ex-Confederate veterans he has brought a soldier's greeting, but he has not hesitated to tell them that the cause against which they fought was right, and that the Union victory has been an infinitely greater blessing to the South than if the South itself had conquered. And these very ex-Confederate veterans have applauded his words to the echo. Without saying a single word that had a touch of apology or of partisan bitterness, he has opened the eyes of thoughtful Southern men to the infamous falsehood of the Bourbon pretence that the Republican party's great movement for a free ballot and a fair count everywhere in this broad land was inspired by hostility to their section. To the scattered ranchmen and miners of Arizona and New Mexico, the farmers and merchants of California, the wheat-growers and lumber-men of Oregon and Washington, the President in plain and unaffected language has brought the assurance that the Government watches over the welfare and rejoices in the prosperity of the humblest and remotest of its citizens. In brief, the impression which Gen. Harrison has given the country during his long journey is that it is his sincere ambition to be remembered as the President, not of a party or of a section, but of the entire people.

AN OBJECTIONABLE CARTOON.

Philadelphia Times (Ind.) May 15.—If Mr. Blaine shall not be a candidate for President in 1892, as is quite probable, the chief reason for his refusal will be his unwillingness to accept the exacting labors of a campaign. In point of fact, he is not fitted for such a task, and he has no reason to expect that he will ever be

fitted for it. Mr. Blaine has had several impressive admonitions of declining physical powers. Every illness he suffers causes alarm to his large circle of friends, and that alarm is increased by the foolish attempts to conceal the exact nature of his ailment from the public. The fact that Mr. Blaine was ill in New York when *Judge*, partly owned and published by the son of President Harrison, gave a leading cartoon, picturing Blaine as a colored chicken-roost robber balked by a Harrison padlock on the door of the party coop, has intensified public sentiment against the insidious and cowardly assaults of *Judge* upon the Secretary of State. Mr. Blaine never occupied so strong a position before the country as he does to-day, and but for the Billion Congress and McKinley monopoly tariff, he could be elected President next year, but his broken health forbids his candidacy, and he should be spared the mean jibes of *Judge* when the considerate people of every faith honor him as the foremost statesman of his party.

Pittsburgh Dispatch (Ind.-Rep.), May 15.—This [*Judge's* cartoon] is a gem of altogether too delicate satire by the President's personal friends to be directed against his chief Cabinet officer. Its terms are extremely conciliatory to the leading Republican who, more than any other one man, aided the President's election, and who has contributed the single feature that raises the Administration above the level of pettiness. To call him a chicken thief and to picture him as scared from stealing a Presidential nomination by the stern features of Benjamin Harrison is the most unique way on record of strengthening the Harrison Administration. An outbreak of this sort from one of the family organs will not, of course, injure the chances of the President's renomination, for he has none to injure. But it will put every Blaine Republican in the country on the warpath and disgust every impartial person. It indicates a degree of petty spite on the part of the President's personal surrounding, because the Secretary of State towers head and shoulders above the rest of the Administration heretofore unheard of. It would be incredible if the evidences of the spirit of it were not indisputable. If the President could have placed Russell Harrison and W. J. Arkell on one of the more ancient naval vessels a month or two ago and sent them out to sea with orders to sink the ship, his trip around the country after votes might not have been so utterly futile.

A GENTLE HINT TO THE HORNY-HANDED.—Among the many truthful things which the President has said since he left Washington, there is none more worthy of remembering than his remark to the good people who received him at Omaha: "This Government of ours cannot do everything for everybody." He was addressing a community which has been more or less hospitable to the ideas advanced by the Farmers' Alliance, and he thought it a good opportunity to give it a sugar-coated pill. The remark was in the nature of a "glittering generality," but the application of it could scarcely escape so intelligent an audience. The President meant them to understand that the various devices of the Western agriculturists for getting Uncle Sam to advance the money to pay off their private debts were a waste of their inventive talents. There was no possibility that the Government would go into the warehousing business or indulge in the luxury of unlimited coinage merely because the conditions of business at the West were unfavorable to the hopes of the farmers. The Government might do something for somebody, but it couldn't do everything for everybody. The protected manufacturers of Pennsylvania have realized handsomely on the paternal spirit of high tariff; but, of course, they have been able to do so only because a high tariff is for the benefit of all American industries. To pass laws for the special benefit of the farmers would be class legislation, and if there is anything from which the uncrowned American sovereign shrinks with abhorrence it is that. If the agriculturists, for whose edification the President's remark

was specially intended, can't see that the claims of the Pennsylvania manufacturer are any better than those of the Nebraska farmer, their intelligence has been overrated.—*Brooklyn Eagle* (Dem.), May 15.

THE GREAT AND ONLY DEMOCRATIC ISSUE.—There is no issue before the American people to-day, none that can be brought before them, comparable in importance with the question whether taxation shall be for the benefit of all, that is, to raise revenue to pay the necessary expenses of the Government, or whether it shall be primarily levied for the purpose of fostering monopolies and advancing the interests of classes that compose but an insignificant fraction of the people. It was upon this leading issue that the ever-memorable campaign of 1890 was fought and won. On that as the paramount question the people of the United States pronounced against the party of the Administration by a majority of nearly a million. There was a time when there was serious division in the Democratic party upon this question. That time is now past. The party stands upon the question of taxation for revenue, and not to foster monopolies, united and invincible. Keep the supreme issue well to the front. Upon this, while we are harmonious, our enemies are divided. To revise the tariff in the interest of the masses of the people is a task great enough for any party to undertake. It is a task to which the Democratic party is irrevocably pledged, and to its completion it should devote its unwavering attention and its best energies.—*Louisville Courier-Journal* (Dem.), May 15.

CLEVELAND THE ONLY ACCEPTABLE NEW YORKER.—A vague opinion is that of the dispatch which says that the nomination of Cleveland depends upon the result in Ohio—if Campbell succeeds, Cleveland is the man; if McKinley is elected, Hill will be the Democratic nominee. Mr. Cleveland's nomination is with himself. The election or defeat of Campbell in Ohio will not affect the matter any more than the status of the Buffalo City Council. The Republicans ought to elect McKinley if they have any strength left at all. He is personally popular, and money is ready for him by the pound. Ohio has always been a Republican State on a full vote. It is a State which helps its sons who have national reputations. Cleveland will be nominated by acclamation if he falls into line on the currency and silver questions. If he does not, but reiterates Sherman finance next year, he must stand aside. He will not stand aside for Hill, however. There is only one New Yorker the party will accept. If he is not available, the Empire State must get ready to give a Democratic majority to the first Western Democratic President since the Mexican war.—*Kansas City Times* (Dem.), May 14.

THE SOUTH AND THE SPEAKERSHIP.—The *St. Louis Globe-Democrat* insists that the "South has not only the bulk, but the brains of the Democracy," and that the efforts of a few New York members of Congress to deprive the South of the Speakership of the next House is "as unjust as it is cowardly and contemptible." Our contemporary insists the South has the right to control the election of Speaker, and protests against "the crusade for the political effacement of the Southern States." The concern which our esteemed Republican contemporary manifests for the honor and dignity of the South in this contest is very significant. There is no reason why the *Globe-Democrat* should take any interest whatever in the approaching contest for Speaker, nor why any part of the Democracy, North or South, should give ear to its suggestions or comply in the slightest degree with its disingenuous counsels. There is not among all the Republican newspapers any one which has done more to misrepresent the Southern Democracy and its methods than the *Globe-Democrat*. If a Northern Democrat of sufficient experience and capacity to fill the office of Speaker can be found

among the members of the next Congress, upon every ground of political policy he should undoubtedly be elected. If the Southern Democrats possess all the brains and all the parliamentary skill in the House of Representatives a Southern Democrat should be elected Speaker. But in our opinion it would be a political mistake to elect a Southern Democrat, if a Northern Democrat can be found who can properly discharge the duties of the office.—*Charleston News and Courier* (Dem.), May 16.

THE PENSION OFFICE SCANDAL.—The son of Pension Commissioner Raum seems to have been showing the fruits of the political and official training to which he has been subjected. The scandalous performances which have led to his enforced resignation of the office of Assistant Chief Clerk in the Pension Bureau are merely an imprudent and injudicious application of the principles of spoils politics. If appointments to office may be disposed of to pay for political service, why not in return for money payments? Securing a promotion by having the applicant personated by another at the Civil Service examination, is only a grosser form of evasion of the requirements of the law, such as has often been attempted in a more diplomatic way by unscrupulous politicians. Diverting small sums of public money to private use is a more radical departure from the customary methods, but it is not different in essential principle from the practice, which has been dignified as a "policy," of using public funds for private profit in various ways without any return in public service or benefit. Young Raum was too direct in his method of applying the principles of his political teachers, and so got into trouble.—*New York Times* (Ind.), May 16.

THE FUR SEAL QUESTION: A CRISIS.—The season for beginning to kill seals at the Pribilof Islands opens usually about June 1, but as yet no one seems to know whether the Government has decided that the fur seals shall or shall not be exterminated this season. No satisfactory reason has been advanced for failing to order entire protection to the seals this year, nor—with England's proposal before us—can we conceive why there should be any delay in establishing at least a temporary close season. That such a close season should endure for five years is believed by every one who is familiar with the subject. But nothing is done at Washington; the days are slipping by, and before long the killing will begin, and the miserable remnant of the young male seals now at the islands will be wiped out of existence, and with them will disappear any present hope of the restoration of our fur seal fisheries.—*Forest and Stream* (New York), May 14.

INCREASED WOOL IMPORTS.—Every week brings new evidence of the ridiculous failure of the McKinley wool duties to accomplish their ostensible purpose of helping the domestic wool growers. Now comes, for instance, the statistical report of the Treasury Department, from which it appears that in the first three months of the current year the imports of foreign wool of all classes amounted to 40,988,876 pounds, as compared with 19,858,455 pounds in the first quarter of last year. Here is an increase of more than 100 per cent. in the purchases of foreign wool, notwithstanding an increase in the duties on wool that ranges from ten to 100 per cent. Is there any room for doubt as to the meaning of this as regards the power of wool duties to benefit the American growers? Is there any doubt that Mr. McKinley will maintain a dignified silence about this feature of his law when he comes to stomp the wool districts of Ohio this fall?—*Providence Journal* (Ind.), May 16.

PENSIONS FOR EX-SLAVES.—Mr. W. R. Vaughn, ex-Mayor of Council Bluffs, has come to Chicago to explain to the colored residents of this city his plan to secure pensions from the Government for all ex-slaves. Mr. Vaughn must be a peculiarly unwise person if he thinks

his efforts in this direction under any possible circumstances could be of benefit to the colored race. There is nothing which the black people of the United States need so much as a thorough knowledge of the value of self-reliance. Many thousands of them have learned this lesson, and in consequence have become energetic and useful citizens of this Nation. To add to the enormous mass of discontent and idleness among the negroes at the South by teaching them to believe that the Government owes them large sums of money which sometime in the future it may be induced to pay, would be to do a great injury to the whole colored race as well as to the Nation. The terrible wrong of slavery was wiped out more than a quarter of a century ago at a cost which appalled the stoutest hearts. It is worse than folly to interfere with the slow growth of the knowledge of self-help among the people who were delivered from bondage. In a vast number of cases to make a pensioner is to unmake a man. Therefore to pension ex-slaves would be to subtract from the sum total of the benefits which the negroes thus far have received from the dearly-bought Emancipation Proclamation and the Fifteenth Amendment to the Constitution.—*America (Chicago), May 14.*

THE ENORMOUS COST OF ELECTIONEERING NOWADAYS.—"Only those who have actual knowledge of the inside working of party machinery," said a man whose experience in that line covers a quarter of a century, the other day, "can imagine the amazing increase of cash in this direction [political campaigning]. Twenty years ago a canvass of our State could be made at the cost of a few blanks and a little postage. The local committees divided out the work, and men gave a day or an evening to its performance without thought of pay. Now hardly a man will take a step unless he is first paid for his services. Even on election day men will not act as watchers or distributors of tickets unless paid for their work, and very often will not go to the polls unless brought in a carriage, and not unfrequently will then expect to be paid for their time. The campaign in our State last year—the State campaign alone, I mean, or rather that part of it for which the State Committee furnished the funds—cost over \$60,000, and every cent of it went not only for proper but for unavoidable expenses. There were very few big meetings, not many paid speakers, very little fireworks, and scarcely any documents distributed by the committee. Nearly all the fund was consumed in securing as accurate a canvass as we could, and securing attendance and watchfulness at the polls on election day."—*Albion W. Tourgee, in the Chicago Inter-Ocean, May 16.*

FOREIGN.

EUROPE'S FINANCIAL SITUATION.

Christian Union (New York), May 14.—The financial situation in Europe is very much disturbed, and it is clear that very powerful influences are at work behind scenes. It begins to look now very much as if these influences were largely political. There are indications that a struggle is going on between the Great Powers in the money markets. Russia appears to be, as usual, the disturber of the public peace. Our readers have been kept informed of the reports about the action of the Rothschilds and other leading Jewish bankers in regard to Russia by way of retaliation for Russian oppression of their country. To what extent these bankers have really acted in antagonism to Russia is impossible to determine; but Russia is evidently taking steps for the purpose of embarrassing the great banking interests. Her preparations for a possible struggle have been twofold; the concentration of a great army on the Western frontier and the collection of a great monetary reserve. Successive loans have been placed in England and elsewhere, and it was currently reported in Europe that not long ago Russia held gold

deposits to the amount of at least \$130,000,000, about \$60,000,000 being in the hands of the Rothschilds and the balance distributed among the banks of England, France, and Germany. During the past few weeks Russia has been withdrawing a large part of this gold reserve, with the effect of producing stringency and a feeling of uncertainty in the great European markets. The refusal of the Rothschilds to continue placing Russian loans is regarded either as an evidence that some Great Power is standing behind them and fighting Russia in the money markets, or that the Jewish bankers mean to make Russia feel Jewish antagonism as a practical force, or that the Rothschilds believe that Russia actually means war. In any event, the situation is a confused and critical one.

THE VIEWS OF DEPUTY BISMARCK.

Courrier des Etats Unis (New York), May 17.—We know already what will be the foreign policy of M. de Bismarck as Deputy. The restless ex-Chancellor has taken steps to let the world know what he means to do. He has not made a personal explanation in regard to the matter, but he has entrusted it to Mr. Bewer, a frequent visitor at Friedrichsruhe, who has more than once served as Prince Bismarck's mouthpiece, and has just passed several days at the ex-Chancellor's house. Mr. Bewer has frankly explained the views of the new Deputy, without reticence, in a pamphlet published under the significant title, "The Death of Austria." By "Death to Austria" must be understood "Life to Russia," and, in fact, the pith of the whole pamphlet is contained in these two cries. European politics at present, declares Mr. Bewer, is made up of three important factors; first, the hatred of France for Germany (why not the hatred of Germany for France, fomented by Bismarck?); second, the march of Russia on Constantinople; third, the march of Italy on Trieste. All the other elements of European politics are mere jack-o'-lanterns, not worth taking into consideration. A diplomat ought to base his calculation solely on the three factors just named. From their combination it results logically that an alliance ought to be entered into by Germany, Russia, and Italy—an alliance which will break up the Franco-Russian alliance and isolate France completely, since by opening to Italy the road to Trieste, Italy would no longer desire a reconciliation with France. It is certain that these ideas of Prince Bismarck's do not represent the views of the Emperor or those of the majority of the German Chamber. Nevertheless Mr. Bewer's pamphlet has made a great impression in Germany. In Russia the majority of the press has not been attracted by the advances of the ex-Chancellor, and has been content with reminding him that in 1870 he used the same language, which did not prevent him at the Congress of Berlin from closing to Russia the road to Constantinople. This time, it is true, Prince Bismarck, while asking the aid of Russia to give France the *coup de grâce*, offers his ally in exchange for the services asked for, the capital of the Sultan.

THE ROME EXPLOSION.

London Tablet (Rom. Cath.), May 2.—The catastrophe which has just shaken Rome to its foundation is a fresh and striking illustration of the incompatibility between its unique position as the metropolis of the Catholic world, and its new function as the unprivileged capital of a civil kingdom, with all the liabilities incurred by it in that capacity. Among these is its possible investment or capture in case of war, and the incidental necessity of its equipment and preparation for such eventualities. As the vulnerable point morally and socially of the political organization of Italy, it is, moreover, the spot which especially invites hostile attack, since an invading Power would be glad to strengthen its position by the assumption, real or simulated, of acting as the champion of the Papacy. Rome, therefore, as the blot, strategic and moral, in the Italian system of defense,

is the object of military precautions of the most elaborate kind, among which is the storage in its immediate neighbourhood of that vast quantity of powder which caused the recent catastrophe. The insensate policy of fortifying the capital was adopted, against the advice of the best military engineers, who pointed out that the fate of Italy would always be decided on the plains of Lombardy, in a spirit of braggadocio by the party of revolution as a demonstration of the irrevocable character of their conquest. Its futility has been proved by its results, for it has left on their hands only ruins on the place of ruins, to show how ephemeral a thing is their presence in the Eternal City. Parts of the new fortifications were so badly built that they have partially crumbled away, mocking the still majestic remains of Aurelian and Servius Tullius with their ignoble decay. Some of the forts were abandoned half finished for want of funds, and now the destruction of another by as yet unexplained causes, has carried ruin and dismay into the very heart of Rome.

OPIUM REVENUE—DIFFICULTIES.

New York Evening Post, May 19.—The resolution in relation to the opium revenue which was adopted recently in the House of Commons is causing much anxiety in Government circles in India. The Calcutta correspondent of the *London Times* says that the abolition of the opium revenue would "mean, in the first place, that the income tax—an impost peculiarly unsuited to the domestic habits of the people, and distasteful to them in a degree which Europeans can scarcely realize—must at a single bound be doubled. It would mean, in the second place, that the salt duty, a tax which weighs heavily upon the poorest classes, must also at a single bound be increased by 50 per cent. in Burmah and 20 per cent. throughout the rest of India. This, too, in spite of the evidence that the safe limits of the salt tax have been reached in most provinces, and that any serious augmentation would cause widespread suffering alike to men and cattle. It would mean, in the third place, the reimposition of the import duties on cotton and other goods in the teeth of a Manchester opposition which any English Ministry would find it difficult to face." Even this increase of taxation, it is alleged, would be wholly inadequate to replace the opium duty, and the Indian Government would be compelled to suspend its regular provision against famine, to stop measures of local improvement, and reduce the already meagre grants for educational purposes. It is also pointed out that a prohibition of the growth or cultivation of opium would mean starvation to hundreds of thousands of innocent peasantry and the establishment of a vast system of spies and prosecutors. The only way out of the difficulty thus far suggested is that the Government might deal with opium as an ordinary article of excise, and control its production and sale after the methods employed in the case of spirituous liquors.

AMENDING THE MARRIAGE ACTS.—The ecclesiastical authorities of great Britain are very much exercised over the great increase of the number of marriages before a registrar and the corresponding decrease of the number that take place within the walls of a church. As a result of this tendency, the marriage fees of the clergymen of the Established Church have been reduced to a minimum, and, as these fees were looked upon as no small part of the clergyman's income, the question had a bread-and-butter feature, which was becoming of very considerable moment. With a hope of inducing more young people to have their marriages performed in the churches, the Bishop of London has prepared a Marriage Acts Amendment Bill which makes a big reduction in the fees which may be received by any member of the Established Church. All the necessary expenses of a religious marriage are now reduced to eight shillings in the case of the publication of the banns, and ten shillings in the case of

licenses. A liberal choice of churches is allowed, and it is not necessary that the marriage shall take place in the church in which the banns have been published. The bill protects the clergyman to the extent that it relieves him of legal responsibility incurred through false statements made by the bride and groom, from whom he may now exact a written declaration of their ages, parentage, etc. How the bill will work remains to be seen.—*Baltimore American*, May 17.

THE 1ST OF MAY IN PARIS.—The 1st of May, so dreaded in all the great cities of Europe, has come and gone. It was expected everywhere that the Anarchists and Socialists of every kind—especially of the extreme kind—would make demonstrations which might lead to disorder and bloodshed. These expectations were not fulfilled. In Paris there were assemblages, but the day was very quiet, remarkable for nothing save the extraordinary dust in the streets, the sprinkling carts having taken a holiday. The demonstration, however, was very useful in one respect, as it gave opportunity to judge how many of those who took part in it were true, laborious, serious workmen, really suffering from social inequalities and not giving to liquor-shops a portion—larger or smaller—of their wages. Of such, assuredly, there were very few to be seen. The genuine workman remained in his workshop, thinking it useless to lose the wages of even one day. On the other hand, there was a large collection of loud-mouthed loiterers and vagabondish-looking people, who appeared disposed to claim the "Three Eights." The idea of such persons giving eight hours to study, reflection, and prayer is amusing. If these gentlemen were treated a little rudely by the police it is not surprising, since the public authorities cannot be expected to pay much respect to fellows who evidently work as little as possible.—*Le Figaro* (Paris), May 2.

RELIGIOUS.

BRIGGS, BROOKS, AND BRIDGMAN.

Philip Schaff, D.D., LL.D., in the New York Herald, May 17.—Orthodoxy and heresy are relative terms. What is orthodox in one church or sect may be heterodox or heretical in another. Heresy is a novel and arbitrary opinion and wilful departure from public standards of doctrine or recognized creeds. But there are as many doctrinal standards as there are denominations and sects. The Roman Catholic teacher is bound to the decrees of the Council of Trent and the Council of the Vatican, and is a heretic if he denies transubstantiation, or the sacrifice of the mass, or the immaculate conception of the Virgin Mary, or the infallibility of the Pope, or any other dogma taught in those standards. A Lutheran must be judged, as to his orthodoxy, by the Augsburg Confession; an Episcopalian by the Thirty-nine Articles of Religion and the Book of Common Prayer; a minister of the Dutch or German Reformed Church by the Heidelberg Catechism, and a Presbyterian by the Westminster Confession of Faith. Subscription to any of these standards can never be as rigid in Protestant churches as in the Roman Catholic, for the reason that Protestants do not believe in the infallibility and inerrancy of the Church, but always subordinate human creeds and confessions to the Bible as the only absolute rule of faith and duty. In this they are agreed in theory. Chillingworth puts it in the extreme form: "The Bible, the whole Bible, nothing but the Bible, is the religion of Protestants." As to Presbyterian usage, it has always been understood that subscription to the Westminster Standards means only subscription to "the necessary and fundamental articles," or to the general "system of doctrine" contained therein, as being taught in the Bible. Considerable latitude is therefore allowed in subordinate articles, and room is left for the peculiarities of old and new-school theology. It is enough to hold and to teach that the Bible is an infallible

rule of faith and duty. To require more than this is sheer tyranny that would outpope Popery. The Bible is a book of religion, not a book of geology, astronomy, chronology, or science. If any attempt should be made in the General Assembly to force an extra-scriptural and extra-confessional theory upon the Church, it will fail or create a split worse than that of 1837. It would drive all liberal and conscientious men into other churches and leave the Presbyterian seminaries empty or in charge of old fogies who close their eyes against the truth.

New York Observer (Presb.), May 14.—When the Assembly adjourns, the world will know whether the Church accepts Prof. Briggs as an acceptable teacher, and this is the only question of any general interest. This matter is so plain that the Revision question is almost lost sight of in the superior interest awakened by this new issue. We, therefore, speak candidly for ourselves and thousands of others when we say that, as far as Prof. Briggs is concerned, there is comparatively little curiosity. His writings, his teachings, and their influence on the minds of many young men, are now too well known to be made subjects of acrimonious discussion. He expresses his opinions without reserve in respect to those who are so ignorant as to refuse to pay homage to the "victorious critics" or the theological positions which follow their triumph. It is impossible for the General Assembly to avoid deciding upon the consistency of his teaching with that of its Confession. If it is silent and takes no action, for the present at least, his positions are accepted as not inconsistent with the declarations of the Standards. This course would not tend to lessen that interest in the nature and influence of his teachings which is entirely independent of the result of any ecclesiastical proceedings.

Rev. Dr. Lawrence M. Cohnfelt (Philadelphia), in a Sermon, May 17.—I plead against the Presbyterian Church occupying a false and fatal position. Shall the Church pronounce censure upon this professor for striving to clear away the obstacles to an honest study of the Bible? Shall the Church depose and excommunicate a man for making a sincere effort to bring it in harmony with a wise scholarship of the Bible, which is the noblest mark of progress in our day? Shall it assume hastily and passionately an attitude of antagonism to the scientific spirit and temper which would apply itself sincerely to the investigation of God's word? Such a position can have but one issue. The minority of to-day is sure to be the majority of to-morrow. The scientific spirit and method invade all realms and conquer all worlds, even the theological world. Bitter as may be the outcry of the systematic theologians, the word of God must submit itself, from first to last, to the crucial test of inductive investigation.

HOW IT LOOKS TO THE CATHOLICS.

Catholic Mirror (Baltimore), May 16.—Prof. Briggs has got himself into hot water by denying the inspiration of the Scriptures. The Presbyteries are almost unanimously of the opinion that this great light of their church is guilty of heresy. To persons outside of the evangelical fold this doesn't appear consistent. If Protestantism gives the right to every man to interpret the Scriptures for himself, and to act up to such interpretation, how can it draw the line at the fallibility or infallibility of Holy Writ itself? If the Scriptures are an infallible guide to faith, whence come the divisions and subdivisions of the religious system resting upon that foundation? If we regard the Bible in the light in which it has been viewed by Protestants we are compelled to admit that there must be only one correct version of its teachings. Experience demonstrates that Protestantism furnishes as many versions almost as it has members. The position of non-Catholic Christian bodies on the Bible, which, we have been told, was an impregnable one, is really about the weakest and most untenable one that could be thought of. Intelligent

Protestants themselves are beginning to realize the fact. They got the Bible from the Catholic Church; they must eventually come to her to learn its teachings.

THE "CHURCHMAN" ON PHILLIPS BROOKS.

The Churchman (Prot. Epis., New York), May 16.—The actions to which particular exception is taken are two, namely, his [Phillips Brooks's] attendance at the installation of the Rev. Dr. Abbott, of Plymouth Church, Brooklyn, interpreted as it was, by his own subsequent remarks at a meeting connected with that occasion, and the alleged fact that on the evening of Good Friday last he joined with a Unitarian minister in holding a union service. Of the propriety of the former action in which several clergymen of the Church were invited to participate, we expressed our opinion some time before the installation of Dr. Abbott, and we have no need to repeat it here, of the latter we are obliged to say that if, under the episcopal administration of Dr. Brooks or any other man, the Church in any diocese were in danger of being drawn into "fellowship with unbelievers," the interests of the whole Church would demand that such a scandal should be prevented at any necessary cost whatever. It would be foolish to pretend that these objections stand on the same ground as the objections to Dr. Brooks's personal opinions on the subject of the ministry. The Church makes large allowance for opinion; action cannot be quite so free, and the action of Bishops has a significance which attaches to the action of no other members or ministers of the Church. We have not the slightest doubt that Dr. Brooks realizes that as clearly as any one else does; but his future course is naturally augured from the past, and, unfortunately, it is not possible for him, in his present position, to give any public pledge that in his episcopal administration he will not repeat such acts as are now alleged against him. In that fact there appears to be a good, strong reason why presbyters like Dr. Brooks (and presbyters of far less eminence than he) should restrain themselves when they are tempted to strain their liberty of action beyond the line at which a Bishop's liberty ought to stop. If they are elected Bishops, the Church is fairly entitled to think that they will continue to act as they did while they were presbyters; and then the Church may be compelled either to seem to allow things which she never could and never would allow, or else to seem to narrow the broad limits of her own catholicity. As we have already said, Dr. Brooks cannot at this time give any public pledge concerning his future administration of the diocese of Massachusetts without a compromise of his own personal dignity to which he could not stoop and to which no one would wish him to stoop. Nevertheless, we are persuaded that, as a Bishop, he would never think of doing things which he has felt himself free to do as a presbyter; and, without pledges or promises on his part, we think he ought to be trusted frankly and without reserve. But we should not be prepared to repose the same implicit confidence in all Bishops-elect, nor, in our opinion, would the Church; and there can be no distinction of persons in such matters. There cannot be one law for one man and a different law for other men. It seems necessary, therefore, that there should be some more definite laws for all the clergy of the Church without exception.

DR. BRIDGMAN'S RESIGNATION.

The Examiner (Bapt., New York), May 14.—The resignation of Rev. Dr. Bridgman is a manly act. Conscious that he had come to hold views regarding future retribution that have never found favor among Baptists, he was not willing to divide his church or to become a subject of denominational controversy. His retirement was the logical, the consistent, the Christian conduct that ought to be the rule in all such cases. Every man, ordained as well as unordained, has an unquestioned and unquestionable right to interpret the Scriptures for himself, and to avow, fearlessly, the result

of his study. If the result is to lead him to conclusions that seem to his brethren strange and even erroneous, no matter—he has the same right to his belief that they have to theirs. But to one thing he has no right; and that is, after his views have thus undergone change, to remain in an official position and undermine beliefs that he has solemnly vowed to teach and defend. We say that resignation should be the rule in all such cases. It is so plain a question of morals that one wonders how anybody can have a doubt about it—a question so plain that no one does doubt in any case, except that of a minister. A freemason may come to think masonry wrong, and then it is his right to withdraw from the order and oppose it in all honorable ways; but what would be thought of one who should hold high office in the order and still try to tear it down? What is said of a politician like Parnell, who remains in a party only to divide and destroy it? What is said of an employé, who secretly works against the interest of his employer? Is there a single relation of life in which there is tolerance for the man who professes one thing and does another? None, except the ministry of the gospel. No institution in the world endures a traitor save the Church. There he finds defenders, apologists, sympathizers. Notwithstanding his faithlessness to the most solemn vows that mortal lips ever pronounce, the minister who is known to be unorthodox is applauded and praised. Why this should be the case it would be hard to say; possibly it is because the issues are not clearly apprehended by the public; more probably it is a phase of that nauseous sentimentality that makes women bestow flowers and dainties on brutal murderers. In other words, it is a feeling not only not regulated by good sense, but contrary to all sense. The reason of it is that it has no reason.

SOCIAL TOPICS.

THE POPE ON THE LABOR QUESTION.

A cable dispatch from Rome gives the following summary of the Pope's encyclical on the labor question:

In its Latin form it consists of 57 quarto pages. After a short introduction, in which the importance and difficulty of the labor question is referred to and the imperative demand for its speedy solution noted, the Socialist position is stated and carefully reviewed, the conclusion being that the solution implied in the abolition of private property and the substitution of common ownership thereof is delusive and untenable. The reasoning of His Holiness does not differ much from that employed by the recognized authorities on the anti-Socialistic side. He has evidently studied the subject thoroughly and has consulted the leading writers of all countries. His Holiness then presents the alternative solution held out by the Church, its doctrine and teachings. He admits that according to these teachings various principles and elements not strictly religious in essence must contribute to the solution. First, however, and above all, is the Church, without which all else is ineffectual. At this point His Holiness recalls the Gospel teaching in regard to the relations to be observed among workmen toward each other and by workmen and employers toward one another. He points out the fact that all that is necessary for the maintenance of harmonious relations between masters and men is the carrying out of the simple injunctions of Scripture. The observance of the Christian spirit as insisted upon in the inspired writings is the true solution. The fulfillment of the mutual obligations of justice, resulting in friendly and even brotherly union between employer and employed is not only practicable but, in a worldly sense beneficial to both interests. It is the teaching of Christ that all men must live together in unity as the members of one family. The Church not only keeps this teaching in mind, but earnestly strives to bring it into actual practice, and does its utmost to give the working classes all the moral and material help which can be provided for their advantage. The activity of the Church in charitable performance is dwelt upon as one instance of the practical carrying out of the Christian spirit of mutual aid. Christ is declared to be ever living in the Church. The encyclical then discusses the province of the State in the treatment of the labor question. Broadly it is laid down that it is necessary for the State to do its part toward benefiting the workmen. The treatment of this theme shows a leaning toward the famous dictum of Cardinal Manning, that the State stands in the position of guaranteeing to the citizen either a living or an opportunity to make a living. There is also evidence that His Holiness is in sympathy, to a marked degree, with the position taken by Cardinal Gibbons in regard to the rights of labor. Descending to particulars, the document maintains that the State not only has the right,

but is imposed with the duty, to interfere between parties whenever its intervention becomes necessary in order to carry out its function of protecting the common rights of all, and the equitable general welfare. In elucidating this point the encyclical declares that one of the chief objects for which the protective action of the State is needed is the protection of private property, the preservation of public tranquility, and the securing of the advantage of workmen, whether mental or physical. The encyclical passes on to the consideration of the various questions bearing on the necessity of Sabbath rest, recreation in the shape of festivals, the utility of strikes, the proper adjustment of wages, etc. The question of the hours of labor is considered, with reference to the nature of the work, the age and sex of the worker, and last, but not least, with relation to the effect of longer or shorter stints upon the welfare of the workers. The importance of a proper use of leisure time is dwelt upon, and the greatest stress is laid upon the benefits to be derived from the establishment among the workmen of institutes, societies for mutual aid, funds for the succor of those who meet with misfortune or sickness, those disabled by accident, etc. Various kinds of patronage in the interest of charity are suggested, and the protection and welfare of children and youth is enjoined. The field of benefit offered by the possibility of syndicates, companies, and above all, of coöperation among the workmen is treated of, and such coöperative effort is spoken of as preëminently suited to the altered conditions of these times. The State while leaving due freedom to all, ought to favor and encourage such developments and sustain the associations so formed. A good deal of space is devoted to these unions, upon which His Holiness seems to build great hopes of good results. Suggestions are made as to the best method of forming them and the fundamental principles which ought to govern them are enunciated. They should above all be animated by the spirit of Christ, the spirit of brotherly love and unity. Much good has already been done by such organizations, and His Holiness urges the enlargement and extension of the principle as the most hopeful step toward the uplifting of the laborer. The encyclical concludes with words of earnest exhortation to all interested in the labor question to observe the divine law as announced in the Scriptures, each determining to fulfill readily and without delay the duty lying upon him as employer or as workman.

CRUELTY THE PARENT OF CRIME.—Why do not men see where much of the wickedness and brutality has its plain beginning in popular sentiment? We noticed the other day, on our way to the office, twenty children, more or less, just let out of school, stopping upon one of the avenues to whip with sticks a poor dying horse, which had dropped on the curb-stone and was panting in his last agony. They stuck sharp splinters in the corners of his eyes—anything to make the almost insensible beast twitch with pain. Close by those little rascals sat half-a-dozen men paying no more attention to the outrageous sport than if it had been harmless and beautiful! Now, the reason why men are brutal is because the boys are cowardly and cruel. They begin bad, and grow up worse. Every day we observe young lads pelting dogs and cats with stones for mere sport. It is likely that such creatures will become bullies and bruisers, coarse and hard forever. When any one has gone on so far in wickedness as to take pleasure in the torture of a dumb animal, the next thing for him in his steps to ruin is to hit his mates and put them to pain. Fun of such a sort generally ends in a fight. A cruel childhood fashions a violent man in almost all instances.

OUR ITALIAN CITIZENS DEFENDED.—The Italians are as noble a race as any on our shores. Years of oppression and disorder, the training of the licentious and the godless, revolutionary societies, the landlordism of their native country have brought them to a wretched pass, indeed; as wretched as was the condition of the Irish forty years ago. But these hardships are not to be imputed to them, but to ambitious and heartless rulers; their native goodness of heart has only been obscured, their sobriety and industry are marvelous, and time will remove any objectionable features of their character. The Italians, minus their journalists, are a benefit to any country they inhabit. It is a curious fact that the journalists of the American Italians are the most unprincipled part of the entire body. Without religion or morality, hating a priest as Satan might, ignorant save in matters of self-interest, impregnated with Socialism, and reckless as savages, these representatives of the new era are really a libel on their countrymen. Strangely enough, in all their utterances they have that same antipathy to the American of

Irish descent which is seen in the American Orangeman, and they are as eager in their efforts to decry his influence and merit as Rev. Josiah Strong. Who can explain this peculiar animosity?—*Catholic Review (New York), May 17.*

AN UNSATISFACTORY VOTE ON THE EIGHT-HOURS QUESTION.—The result of the ballot of the Amalgamated Engineers on the eight-hours question does not satisfy the advocates of the legal eight-hours day. This is practically the third vote on the question, and, while it shows a majority in favor of eight hours as a normal working day, the vote is very decidedly adverse to legislative enactment. The total votes given were only 18,569 out of over 60,000 members. Of the total votes, 16,156 members voted for the eight hours, or forty-eight hours per week. But for obtaining the eight hours by act of Parliament only 3,275 voted in its favor, with 4,901 against. If we add the number who voted for voluntary effort to the above, we have 11,449 against legal enactment, as compared with 4,526 in favor of act of Parliament. The odd thing is, that less than one-third of the members voted at all on the question, two-thirds being silent on the question.—*Engineering (London), May 8.*

THE LIQUOR ISSUE.

THE SOCIALIST VIEW.

Western Christian Advocate (Cincinnati), May 14.—In the issue of April 25 of the *New Nation*, a weekly paper, edited and published by Edward Bellamy, he affirms that abstinence from strong drink and tobacco by all wage-workers would not improve their economic condition. In this, as in all cases when the views of a writer are controverted, it is right to quote so much of what he says as will fully show his meaning:

No device for cheapening the cost of living can be of any considerable lasting advantage to the poor, so long as the present industrial system, based upon the exploitation of labor for private profit, shall continue. The reduction of the cost of living to a workman merely means that he can live and work for a less wage than before, and so long as there is a mass of unemployed laborers bidding against him for his place, he will be obliged to reduce his demands to what the cost of living is. Of course, the labor market does not immediately become adjusted to a cheaper way of living, and so the worker may enjoy temporary improvement in condition; but the downward movement in wages will be but slightly delayed. It is, moreover, true that the introduction by a portion of the workers of some method of cheapening the cost of living, will continue to improve their condition so long as the majority of their class of workers have not introduced it; for it is the cost of subsistence for the majority which fixes the rate of wages for the whole class. If one laborer quits drinking and smoking, he will be the richer for it; but if all laborers quit drinking and smoking, they would presently be little better off (except, of course, in health and morals), because being now able to live for less, they would soon have to take less wages or be underbid by their fellows out of work. . . . Economy practiced by one wage-earner will help him as compared with other wage-earners who do not practice it; but as soon as, and in proportion as all his class practice it, it will cease to benefit any of them.

Now, so far as this states the tendency of wages in a glutted labor market to fall to the lowest rate upon which laborers can subsist and do efficient work, it is in harmony with the teaching of the standard political economy; but, in leaving the impression that the conservation of their health and morals is the only motive wage-workers can have for abstaining from drink and practicing other economies, it is at fault, and ought not to pass unchallenged. It amounts to saying to the great mass of wage-workers, whose great fault is drink: "Because it requires more wages to support laborers who waste their money in drink and other ways, you will get more if you do so than if you are temperate and economical." The logical inference, "therefore, we will drink all we want and waste as much as we please; our condition, economically speaking, will be none the worse for doing so," is readily drawn by men who have an appetite for drink. Thus Mr. Bellamy's statement becomes an encouragement to the drinking habits of workingmen,

and has a tendency to discourage habits of economy. Even if it were true that wages would fall in proportion as the cost of living were reduced by the temperance and economy of wage-workers, it is not true that their material condition would be no better. Wages are low enough; but less wages earned by a temperate man and economically applied would produce more comfort for him and his family than they could possibly have on the highest wages, if intemperate and wasteful. But Mr. Bellamy quite overlooks the depreciation in the efficiency and value of labor caused by intemperance, and its effect in reducing wages. A nation of intemperate workmen could not do as much or as good work as a nation of sober workmen. If this is clear, then it follows, inevitably, that wages would be lower if all were intemperate than they could be if all were sober. One fact more, which Mr. Bellamy, of all men, ought not to overlook, and that is the impossibility of securing the reforms he is advocating for the improvement of the condition of the poor while they are debased by intemperance. In the same issue of his paper he has an argument for the nationalization of railroads, in which he says: "It will be brought about just as soon as the intelligent workingmen of the country find out what Nationalists are trying to do for them, and come to our support with their votes." Does he not know that intemperance is the great obstacle to intelligence among workingmen, and prevents them from coming to the support of righteous reforms with their votes? So long as intemperance prevails among them they will vote with the crowd that "sets up the most drinks." They will not maintain the organization, the discipline, the self-control, and solidarity necessary to secure victory at the ballot-box. Many times they have been brought into line to vote for measures in their own interest, but as often, by the influence of the saloon, enough of them to defeat those measures have been induced to break ranks on election day. It is safe to say that any cause which has for its main dependence the votes of intemperate workingmen is sure to be defeated. If for no other reason than that the success of his movement requires it, Mr. Bellamy ought to place first among the reforms he seeks, the prohibition of the liquor traffic.

A CORRECTIVE OF DOUBTFUL VALUE.—The Pharisaical intolerance of Prohibitionists is well exemplified in a recent issue of the *New York Voice*, in which there occurs a question from a backwoods correspondent as to what ought to be done to the President of a denominational college who had put himself on record as in favor of license. The sentence of the editor on the erring college President is, "Pray for him." Here is a case of a man who in intelligence and scope of induction is doubtless far in advance of the individual who is told off, not to argue with him, for that would be rational, but to pray for him as a lost sinner, because, like the vast majority of rational men, he prefers the practical method of license to the impractical and chimerical method of Prohibition. Fortunately this is an age when the liberty and rationality of the educated cannot easily be brought into subjection to the hypnotic suggestions of the uneducated.—*Mida's Criterion (Liquor, Chicago), May 16.*

AN INCAUTIOUS ACCUSATION.—The *Sentinel*, the beer organ at Washington, vociferously asserts that the bill to prohibit saloons within one mile of the Soldiers' Home was lobbied through Congress by real-estate agents simply to create a "boom" in real estate. What the *Sentinel* fails to explain is why anybody should think a bill routing the saloons would create a boom in real estate. Why didn't they look for a slump of values when those precious nurseries of purity and virtue were routed?—*New York Voice (Proh.), May 21.*

MISCELLANEOUS.

SUNDAY OPENING OF THE METROPOLITAN MUSEUM.

New York Herald, May 19.—It is our pleasant duty to chronicle the fact that the Metropolitan Museum of Art will be open on Sunday "until further orders." The Trustees have wisely surrendered their private judgment to the almost unanimous opinion of the public, and are to be congratulated thereupon. We do not hesitate to prophesy that the experiment will be entirely successful and that it will ultimately result in a willingness to keep that institution open all the year round. It is not only a move in the right direction, but it will add one more to the gracious influences which ennoble and uplift the general heart. As to evil consequences, it is impossible to conceive of them. Nothing baneful, nothing that tends to lower the high standard of honor and morality which characterizes a free and order-loving people, lurks in that building. Works of art are a stimulant to the lowliest onlooker. Good pictures have a ministration which is unique. They are magnetic, full of hope, comfort, and encouragement. Our preachers could confer no larger benefit on all classes than by persuading them to crowd the Museum of Art every Sunday afternoon, and they would perform a great service if they would take this or that celebrated work of art as the text of a sermon, explain its central idea, and then urge their congregations to examine it in the light of criticism. We have been astounded at the view which some over-conservative gentlemen have taken on this subject. In a city like this, where bedizened evil at every street corner lures our youth astray; where gambling hells, like spider webs, are spread for the feet of our sons; where so-called "sacred concerts" are in full blast every Sunday evening, debauching caricatures of all that modesty and chastity hold in reverence, it seems anomalous and incredible that any reasonable man should object to the exhibition of a great master of the art. Far be it from us to impeach the honesty of such a man. His motives may be as pure as the snows of winter. But he lacks insight into human nature, knowledge of what is beneficial to the multitude, and does, with the best of intentions, a serious injury to the public welfare.

New York Recorder, May 19.—It happens that what is known as "the American Sabbath" is the one day in which ordinary people do not make money, but spend it. The man who has been hard at work all the week takes Sunday in which to enjoy himself. He is then—and probably with his wife and children—in pursuit of pleasure. If he be religiously inclined, he will probably go to church. If he be not of that way of thinking, the great chances are that he will go to the Central Park or some of the many suburban resorts for which this city is famous, some of which might be beneficial to him and some of which might be hurtful. But there is no doubt that the least harmful and the most improving place to which the average New Yorker could go on Sunday would be one in which he could see what the people who are called artists do. In the Metropolitan Museum of Art he can look at some of the finest works of art ever made by human hands. Artists are no fools, though they are very commonly supposed to be so. The real fool is rather the person who thinks that there is anything better than art.

REAL ESTATE AS AN INVESTMENT.

National Real Estate and Investor's Guide (New York), May.—Real estate is the best property in which money can be invested. To understand this statement it must be remembered that security is worth something—risks must be paid for; that there is real value as well as a fictitious, and that too often the latter is the standard of judgment. Men in discuss-

ing this subject usually talk about improved and unimproved real estate, but this makes little difference; in either case it is the best place for money. Cashiers may default, stocks rise and fall—the property remains intact. When the great law of demand and supply is more thoroughly understood in its relations to landed interests then will they boom. If property pays in the city of New York, where an acre is worth \$15,000,000 and the buildings on it as much more, why do not village and farm properties pay? They do, when the same skill is applied to the management of them. But to build a ten thousand dollar house in a town where the demand is for ten dollars a month rents, or where rents are abundant to build a shanty in an undesirable place, or in any town to build a badly planned house, is simply to court loss. Or, for the farmer to produce stuff that brings him either into competition with cheaper land, or to market it in bad shape is to fail. And because these things are done the whole class of property is blamed, and mismanagement decides the value. Landed property of any kind pays as well as any other. The man who has carefully invested in real estate and lost is a party who cannot be found. Some people complain about property they bought several years before—"taint worth half as much as it was then,"—but barring the fact that they may have paid fictitious prices for it, buy it of them at their purchase price if you can. Wherever it may be, it takes little to keep it and requires no more attention than one chooses to give it.

M. ROCHEFORT'S DUELS.—We are sorry to see that our old friend, Henri Rochefort, has been obliged to forego his anticipated duel with M. Isaacs; for we know how passionately fond he is of fighting and we know the failure of the entertainment must be a disappointment to him. We are not quite clear as to what the duel was to be about, and are not sure that he is; but it doesn't matter. Rochefort's duels are fought for the sake of fighting; the principle involved is a secondary consideration entirely. And then it is a pleasure to witness one of Rochefort's duels, even by cable. They are such exciting, yet harmless affairs. He has reduced duelling to a fine art, and knows just how to make the encounter thrilling to the spectators without injury to the actors. We are sorry for our old friend in a business way, too. The duello is absolutely the only way of letting the outside world know that he is alive, and it is so long since he has had an adventure of the kind that half the world had forgotten his existence. He should really fight oftener, for the sake of his business relations. When Rochefort stops fighting duels he may as well die.—*Philadelphia Inquirer, May 15.*

THE PHOSPHATE INDUSTRY.—We find in a recent issue of our Baltimore contemporary, the *Manufacturers' Record*, a full and interesting narrative of the development of the phosphate mining interests of Florida and South Carolina. Since 1889, when one company commenced to mine phosphate rock in Florida on a small scale, this industry has developed with wonderful rapidity, and the investments in phosphate lands have been on an enormous scale. The *Manufacturers' Record's* list of companies now operating there shows that over \$12,000,000 has been invested within two years, and that these companies now have a daily capacity of 2,000 tons of phosphate rock, which will be increased shortly to 3,000 tons by the completion of mining plants now under construction. In addition to these companies, fifty-one others, with an aggregate capital of over \$21,000,000, have been incorporated to develop phosphate lands, but are not yet at work. In South Carolina there are twenty-eight phosphate mining companies, with an aggregate capital of \$4,510,000, and the production last year was 537,149 tons. There are also eighteen fertilizer manufacturing companies in that State, having a capital of nearly \$5,000,000.—*American Analyst (New York), May 14.*

Index to Periodical Literature.

AMERICAN AND ENGLISH.

BIOGRAPHICAL.

- Bacon's (Sir Francis) Mother-in-Law; Her Family; Her Husbands, and Her Sons-in-Law. Alexander Brown. *Green Bag*, May, 3 pp. Biographical Sketch.
- Beau Brummell. Esther Singleton. *Cosmop.*, June, 9 pp. Illustrated. Sketch of the life of George Brummell.
- Copernicus (Nicolaus). *Pop. Sc. Monthly*, June, 6 pp. Sketch of his life and work.
- Doré (Gustave): A Remarkable Artist. Mary D. Wellcome. *Cosmop.*, June, 13 pp. Illustrated. Sketch of his life and work.
- Heroes (Two Modern), Reminiscences of. Thomas B. Connery. *Cosmop.*, June, 7 pp. Illustrated. Thomas A. Edison and Henry M. Stanley.
- Noor Mahâl (The Light of the Harem), The True Story of. S. G. W. Benjamin. *Cosmop.*, June, 9 pp. Illustrated. A "correct outline of the life" of Noor Mahâl, immortalized in Moore's poem of "Lalla Rookh."
- Robinet de Plas (François); Sailor and Jesuit. Ellis Schreiber. *Month*, London, May, 21 pp. Sketch of his life.
- Windthorst (Dr.). *Month*, London, May, 14 pp. Sketch of his life and political career.

EDUCATION, LITERATURE, AND ART.

- American Poets (Minor). *Lyceum*, Dublin, May, 24 pp. Illustrates the characteristics of Oscar Fay Adams, John Vance Cheney, H. C. Bunner, Edgar Fawcett, and others.
- Browning, Musical Symbolism in. Helen A. Clarke. *Poet-Lore*, May, 9 pp.
- Canada, The History of. *Westminster Rev.*, London, May, 10 pp. A review of *The History of Canada*. By William Kingsford, LL.D., F. R. S. (Canada), and *History of the Dominion of Canada*. By the Rev. Wm. Parr Greswell, M. A. (Oxon.).
- Homeric Problem (The). Is it Insoluble? *Lyceum*, Dublin, May, 5 pp. Presentation of the Problem of the Homeric Poems: Is Homer the sole author of the Homeric Literature?
- MacCarthy (Denis Florence) and His Imitators. "Waiting for the May." *Irish Monthly*, Dublin, May, 17 pp.
- Poetry and Science. Harrison Allen, M.D. *Poet-Lore*, May, 17 pp. Illustrates the postulate that "the faculties on which poetry and science rest are the same."
- Romances (Early English). Prof. Arnold. *Lyceum*, Dublin, May, 4 pp. A Lecture delivered at the University College, Dublin.
- Unpublished (The Great). Frank Howard Howe. *Cosmop.*, June, 4 pp. Some valuable advice to those writers whose productions are not published.

POLITICAL.

- Burgess's (Prof.) Political Science. *Westminster Rev.*, London, May, 6 pp. Review of *Political Science and Comparative Constitutional Law*. By John W. Burgess, Ph.D., LL.D.
- Defoe's Political Career, Its Influence on English History. H. Harrison. *Westminster Rev.*, London, May, 12 pp.
- Land Problem (the), Are We Settling? *Lyceum*, Dublin, May, 2 pp. A discussion of the Land Systems in Ireland.
- Nationality, The Sentiment of. T. Robertson Edwards. *Westminster Rev.*, London, May, 10 pp. An inquiry as to what are the main features of sentimental nationality in its general associations with mankind.
- Polish Constitution (the), The Centenary of. Adam Gielgud. *Westminster Rev.*, London, May, 13 pp. History of the political life of Poland, bearing especially upon the causes that led to the adoption of the Constitution of the 3d of May, 1791.

RELIGIOUS.

- Altar (the Christian), The Early Fathers and. The Rev. Herbert Lucas. *Month*, London, May, 13 pp. The teaching of the Fathers of the first three centuries on the Christian Altar.
- Church (A) without Clergy. Arnold White. *Help*, London, May, 1 p. "To unite the Christian Church, we must jettison the clergy caste of every sect."
- God, The Idea of, in "The Sun." Dr. Daniel G. Brinton. *Poet-Lore*, May, 4 pp. The Persian sage in Browning's "The Sun" assumes that the sun is the God of the Universe, and as such must be conceived as a man.
- Korahites (the), Among. George Tyrrell. *Month*, London, May, 13 pp. A religious fiction.
- Tractarian Movement (the) Dean Church and. The Editor. *Month*, London, May, 10 pp. Reviews in a general way Dean Church's *History of the Oxford Movement* and points out the special significance of the book in its defense of Cardinal Newman and Tractarianism.

SOCIOLOGICAL.

- Brabazon Employment Scheme (The). *Help*, London, May, 3 pp. Illustrated. Account of a visit to the Paddington Workhouse.
- Browning's Hebraic Sympathies. Mary M. Cohen. *Poet-Lore*, May, 5 pp. The Jewish element in Browning's poems.
- Bulgarian Patriot (a), The Sufferings of. W. R. Morfill. *Westminster Rev.*, London, May, 8 pp. Recounts the sufferings endured at the time of the Bulgarian troubles, in 1876, by Mr. I. E. Geshov, a leading merchant and banker of Philippopolis.
- Farmer (the), The Needs of. His Hours of Labor, and the National Legislation necessary for His Prosperity. (Prize Essay.) Abner L. Frazer. *Cosmop.*, June, 8 pp. Illustrated.
- Grandfathers Died Too Young. Mrs. H. M. Plunkett. *Pop. Sc. Monthly*, June, 9 pp. Presents facts to show that the average period of human life now is longer than in past times.
- Marriage by Capture, Survivals from. Lieut.-Col. A. B. Ellis. *Pop. Sc. Monthly*, June, 9 pp. An inquiry into the "ceremonial abductions" and practices derived from, and the symbols of the Marriage by Capture.
- Municipality (A Model). Frederick Paul Hill. *Cosmop.*, June, 8 pp. Illustrated. Dresden—its government and public institutions.
- Poor (the Deserving), A New Hope for. *Help*, London, May, 5 pp. Illustrated. An interview with Mr. Stansfield, M. P., upon the important question of Poor Law Reform.
- Primrose League (The). *Westminster Rev.*, London, May, 7 pp. A presentation of the principles of the Primrose League.
- Public-House (A Reformed). *Help*, London, May, 2 pp. An interview with one who believes in it.
- Refuge (The Paris Municipal) for Working Women. Edmund R. Spearman. *Westminster Rev.*, London, May, 11 pp. An account of the working of the Municipal Refuge, of Paris.

- Serfdom, The Abolition of, in Europe, III., Russia. The Very Rev. Canon Brownlow, V.G. *Month*, London, May, 8 pp.
- Social Question (The) at Oxford. *Lyceum*, Dublin, May, 3½ pp. An account of Social Science Societies at Oxford.
- Tap-Room (the), How to Fight. *Help*, London, May, 1 p. Preliminary Report of Helper's Services.
- Woman and the Forum. Martha Strickland. *Green Bag*, May, 4 pp. Considers the subject of woman in all her relations to courts of justice.
- Womanhood, Old and New Ideals of. The Iphigenia and Alkestis Stories. Charlotte Porter. *Poet-Lore*, May, 12 pp.
- Women's Union (A) for Women. The Countess of Aberdeen. *Help*, London, May, 2 pp. Statement of the working of a sisterhood formed seven years ago in Aberdeen.
- Workman's Village (A Model). The Agneta Park at Delft. *Help*, London, May, 2 pp. Illustrated. An account of some of the institutions founded by Mr. J. C. van Marken for the benefit of his workpeople.

UNCLASSIFIED.

- American Ambition. Francis Benedict Scannell. *Month*, London, May, 9 pp. "Ambition is the religion of America."
- Arsenal (The Royal) at Woolwich. Charles S. Pelham-Clinton. *Cosmop.*, June, 7 pp. Illustrated. Description of the Woolwich Arsenal, and the work carried on there.
- Britain, The Early Inhabitants of. R. Seymour Long. *Westminster Rev.*, London, May, 9 pp. A brief and popular account of the best ascertained facts concerning the ancient inhabitants of Britain.
- Criminal Traits, Transmission of. *Green Bag*, May, 2 pp. Illustrates the law of heredity in criminals.
- Illinois, The Supreme Court of. James E. Babb. *Green Bag*, May, 21 pp. With Portraits. History of the organization of the Court, with sketches of the Judges.
- Japanese Women. Henry T. Fink. *Cosmop.*, June, 11 pp. Illustrated. Description of physical characteristics.
- Music of the Birds. Simeon Pease Cheney. *Pop. Sc. Monthly*, June, 5½ pp. Illustrates a variety of bird's notes by musical notation.
- Natchez Indians (The). Howard A. Giddings. *Pop. Sc. Monthly*, June, 6 pp. Describes the manners and customs of this people.
- Naturalist (A Riverside). The Rev. John Gerard. *Month*, London, May, 5 pp. Review of *The Riverside Naturalist*. By Edward Hamilton, M. D.
- Pearl of Practice. Elizabeth Robinson. *Pop. Sc. Monthly*, June, 8 pp. Description of an old book of prescriptions, called the Pearl of Practice.
- Pompadour (Madame de), The House of. Julia Magruder. *Cosmop.*, June, 6 pp. Illustrated. Sketch of the historic "Hôtel de Pompadour" and its surroundings.
- Shrewsbury—An Ancient Monastic Town. *Irish Monthly*, Dublin, May, 9 pp. Descriptive and historical.
- Wool, The Manufacture of. Industries (American) Since Columbus. S. N. Dexter North. *Pop. Sc. Monthly*, June, 19 pp.

GERMAN.

BIOGRAPHICAL.

- Koch (Robert), Family Chronicles of. IV. Robert Biewend. *Deutsche Rev.*, May, 14 pp. Biographical information. Concluded.
- Moltke (Field Marshal, Count). *Grenzboten*, Leipzig, April, 2 pp. Gives a slight sketch of his character and career.
- Schliemann (Henry), Recollections about. Arthur Milchöfer. *Deutsche Rundschau*, Berlin, May, 12 pp.

EDUCATION, LITERATURE, ART.

- Aristotle and His Newly-Discovered Manuscript on the Athenian State Constitution. Th. Gompertz. *Deutsche Rundschau*, Berlin, May, 18 pp.
- Faust-Philology (The New). *Grenzboten*, Leipzig, April, 4 pp. A chatty half-sarcastic article on the Berlin Savants and their Gothic labors.
- Gymnastic Instruction, and Gymnastic Novels. *Grenzboten*, Leipzig, May, 6 pp. Every pursuit has been made the subject of epic poetry, save only, that of gymnastic instruction.
- School Questions (The Seven) of the German Emperor. *Grenzboten*, Leipzig, April, 11 pp. Discusses the proposed changes exhaustively, and prognosticates a storm if they be enforced.

POLITICAL.

- McKinley Bill (the), Effect of, in America. *Grenzboten*, Leipzig, May, 7 pp. Treats of Blaine's Reciprocity scheme in connection with the McKinley Bill, and of its political bearing on other American States, and especially on Canada.
- St. Petersburg Letter. *Deutsche Rev.*, Breslau, May. A presentation of Russian affairs and political relations, with the assertion that Russia has not yet realized the necessity of turning Europe upside down to gain her objects.
- Zambesi, The Future Kingdom of, and Its Founder. *Grenzboten*, Leipzig, May, 9 pp. Discusses the growing organization of the Zambesi country under the direction of Cecil Rhodes, and its relations with England and Portugal.

SCIENCE AND PHILOSOPHY.

- Conscience, Concerning the Doctrine of. G. Rümelin. *Deutsche Rundschau*, Berlin, May, 17 pp. Upholds the view of an independent inner monitor.
- Nervous Complaints, How Shall we Protect Ourselves and our Children from? Adolf Seeligmüller. *Deutsche Rev.*, Breslau, May, 20 pp.
- Organisms, Interchange of Service between. Eduard Strassburger. *Deutsche Rundschau*, Berlin, May, 16 pp. Treats of the mutual benefits conferred by plants and animals on each other, and of the importance of the bacteria, and other lowly organisms in the economy of nature.
- Weather and Wine. P. Zech. *Deutsche Rev.*, Breslau, May, 4 pp. A meteorological paper, demonstrating the influence of the weather on wine.

SOCIOLOGICAL.

- French Revolution (The) and its Bearing on the Modern State. VIII. *Deutsche Rev.*, Breslau, May 20 pp. Traces it to the Financial Bankruptcy of France in 1795.
- German Barbarians (the), Life and Customs in the Land of. *Grenzboten*, Leipzig, May, 6 pp. Criticism of an article in the *Revue des deux Mondes* of March 13, entitled: *La vie et des mœurs dans L'Allemagne aujourd'hui*, which the critic compares to Visot's *Voyage au pays des Milliards*.
- Railway Reform. *Deutsche Rev.*, Breslau, May, 6 pp. Under Government control the management has become stereotyped, and reforms are needed to keep German railways abreast of those of other nations.

UNCLASSIFIED.

- Cavern (a), Lawsuit About. *Grensbotten*, May, 12 pp. An amusing account of a lawsuit between the village of Gutenberg in the Laninger Valley (Wurtemberg) and the adjoining Village of Schopfloch, about the proprietary right to a show cavern, which opens in the former and extends under the latter.
- Dark Continent (The), Two Combatants in. K. E. Jung. *Vom Fels zum Meer*, Stuttgart, May, 6 pp. Discusses the whole problem of the Soudan and the general bearing of the part taken by the Egyptian government, the Mahdi, and the several explorers, Casati, Gessis, Emin Pasha, and Stanley.
- Emin Pasha Expedition (The German). Count Joachim Pfeil. *Deutsche Rundschau*, Berlin, May, 11 pp.
- Gymnastics, (Mechanical) for Health. *Vom Fels zum Meer*, Stuttgart, May, 2 pp. Treats of the velocipede and stationary mechanical appliances for health, and of recent improvements in this department.
- Harikiri. Karl Schiffner. *Vom Fels zum Meer*, Stuttgart, May. Treats of the old Japanese custom of self-execution.
- Maritime Fallacies. Vice-Admiral Batsch. *Deutsche Rundschau*, Berlin, May, 13 pp. The Vice-Admiral discharges his volleys all around at the Press and Members of the Reichstag for exhibiting their ignorance of naval affairs.
- North America, New Commercial Routes for. Heinrich Becker. *Ueber Land und Meer*, Stuttgart, March. Discusses the proposal for a new water-way direct from Chicago to the Atlantic.
- Rome (the King of), The War About. Edward Schmidt-Weissenfels. *Westermann's Monatshefte*, Brunswick, March, 6 pp. A leaf of Napoleonic History.
- Smuggling. A. Oscar Klausman. *Vom Fels zum Meer*, Stuttgart, May, 7 pp. A chatty article giving instances of another smuggling across the European boundaries.
- Sparrow-question (The) in the United States. Bernard Zerbst. *Die Nation*, Berlin, April, 1 1/2 p. Takes as its text Dr. Hart Merriam's Report on "the English Sparrow in North America, especially in its relations to Agriculture," and suggests that we should be more careful as to the class of immigrants we encourage.
- Socotra, Recollections of a Trip to. George Schweinfurth. *Westermann's Monatshefte*, 25 pp. II. and concluding chapter.
- Steamship Companies (Two German) for Transatlantic Service. Willy Stöwer. *Vom Fels zum Meer*, Stuttgart, March, 5 pp. Illustrated. Describes the passage, the deck, the 'tween decks, landing, etc.

Books of the Week.

AMERICAN.

- Algebra (A Higher). G. A. Wentworth. Ginn & Co., Boston. Hlf. Leather, \$1.50.
- Angler (The Complete), or the Contemplative Man's Recreation. Izaak Walton and Charles Cotton. With a Notice of Cotton and His Writings by the American Editor, George W. Bethune, D.D. Ward, Lock & Co. Cloth, \$1.50.
- Birds (Our Common), and How to Know Them. John B. Grant. 64 full-page illustrations. Charles Scribner's Sons. \$1.50.
- Clinical Diagnosis, the Bacteriological, Chemical, and Microscopical Evidence of Disease. Rudolf v. Jaksch. From the 3d German ed., by James Cagney, M. D. J. B. Lippincott Co., Phila. Cloth, \$6.50.
- Constitution (The English). Emile Bouthmy. With an Introduction by Sir Frederick Pollock. Macmillan & Co. \$1.85.
- Cycling for Health and Pleasure: A Complete Guide to the Use of the Wheel. Luther H. Porter. Wheelman Co., Boston. Paper, 50c.
- Gestures and Attitudes. Based on the Delsarte Philosophy of Expression. Theoretical and Practical. Edward B. Warman, A.M. 175 Illustrations. Lee & Shepard, Boston. Cloth, \$2.50.
- Greek Tragedy, The Student's Manual of. Edited with notes and introduction, from the German of Dr. Munk's "Geschichte der Griechischen Literature," by A. W. Verrail. Macmillan & Co., \$1.00.
- Grippe (La) and Its Treatment. For General Readers. Cyrus Edson, M.D., of the Health Department, New York City. D. Appleton & Co. Parchment paper, 25c.
- Groulund's (Laurence) Books, Uniform Edition of. The Coöperative Commonwealth. Ca Ira! Our Destiny. Lee & Shepard, Boston. Cloth, \$1.00; paper, 50c.
- Jewish Life, Sketches of, in the First Century. James Strong. Hunt & Eaton. Cloth, 60c.
- Lind (Jenny), the Artist, 1820-1851. A Memoir of Her Early Art-Life and Dramatic Career. H. S. Holland and W. S. Rockstro. Charles Scribner's Sons. 2 vols., cloth, \$7.50.
- Logic (Deductive), The Elements of. Thomas Fowler, D.D. Macmillan & Co. Two volumes in One, \$1.75.
- Mammals (Living and Extinct), An Introduction to the Study of. William Henry Flower and Richard Lydikkis. Macmillan & Co. \$6.00.
- Mann (Horace), The Life and Works of. Lee and Shepard, Boston. Cloth, Library Edition, 5 vols., \$12.50. Any volume sold separately.
- Monetary Question (The). G. M. Bossevain. An Essay which obtained the prize offered by Sir H. M. Meysey Thompson at the Paris Monetary Congress, 1889. Translated from the French. Macmillan & Co. Paper, \$1.00.
- Oyster (The): A Popular Summary of a Scientific Study. W. K. Brooks. The Johns Hopkins Press, Baltimore. Cloth, \$1.00.
- Peace of the Church. The Rev. W. R. Huntington, D.D. Charles Scribner's Sons, \$1.25.
- Phillips (Wendell), Speeches and Lectures of. Lee and Shepard, Boston. Cloth, \$2.50.
- Physical Culture (Comprehensive). Mabel Jenness. Lee and Shepard, Boston. Cloth, \$2.00.
- Psalms of the Pharisees, Commonly Called the Psalms of Solomon. The text newly revised from all the MSS. Edited with introduction, English translation, notes, appendix and indices by Herbert Edward Ryle and Montague Rhodes James. Macmillan & Co. \$3.75.
- Railway Problems (The); with Illustrative Diagrams. A. B. Stickney. D. D. Merrill Co., St. Paul, Minn. Cloth, \$2.00.
- Rudder Grangers Abroad, and Other Stories. Frank R. Stockton. Charles Scribner's Sons. Cloth, \$1.25.
- Saul, The Epic of. William Cleaver Wilkinson. Funk & Wagnalls. Cloth, \$2.50.
- Scripture (Holy), The Authority of. Dr. C. A. Briggs. Charles Scribner's Sons. Paper, 50c.
- Sermons (Cathedral and University). Charles Parsons Reichel, D.D. Macmillan & Co. \$1.75.
- Struggles of the Nations, or The Principal Wars, Battles, Sieges, and Treaties of the World. S. M. Burnham. Lee and Shepard, Boston. Cloth, 2 Vols., \$6.00 per set.

Current Events.

Wednesday, May 13.

The Presidential train reaches Omaha; the President speaks at Hastings and Omaha.....A Rio Grande flood destroys several villages.....Forest fires still prevail in Michigan and Wisconsin.....In New York City the Bible Society celebrates its seventy-fifth anniversary.

A new Egyptian Ministry is formed.....The financial situation in Portugal shows improvement; a more settled feeling prevails in the European Exchanges generally.....At Dunmore, Ireland, a priest refuses to administer the Sacrament to Parnellites.....The Prince of Wales has influenza.....Mr. Gladstone is recovering.....There is further anti-Hebrew rioting in Corfu, one of the Ionian islands.....Anti-European riot occurs at Woo Hoo, China.....An attempt to assassinate Hyppolite, president of Hayti is reported,

Thursday, May 14.

The President makes speeches at Lincoln's Monument, Springfield, and at Indianapolis.....The warship *Omaha* arrives at San Francisco.....The Chicago and Northwestern Railroad discharges all union switchmen for insubordination; the other employes stand by the Company.....W. Seward Webb is rushing the construction of his railway through the Adirondacks.....The Union League Club, of New York City, memorialize Congress in regard to the dangers of unrestricted immigration, naturalization, and suffrage.

The Chilean insurgent warship *Esmeralda* leaves Acapulco.....King Charles of Portugal is said to contemplate abdication.....Premier Rudini informs the Deputies that the sympathies of Europe are with Italy in the New Orleans affair.....The Bank of England advances the rate of interest from 4 to 5 per cent.

Friday, May 15.

The President returns to Washington, making a speech at Harrisburg by the way.....Bank Examiner Drew gives testimony before a United States Commissioner regarding the fraudulent practices of the president and cashier of the wrecked Keystone Bank of Philadelphia.....Forest fires break out in the Adirondacks.....In New York City the Faculty of the Union Theological Seminary publicly protest against the assaults made upon Dr. Briggs and the Seminary.

The Portuguese Ministry resign on account of financial difficulties.....Bleichroder, the German banker, says the imports of American gold into Europe are on account of Russia, which has to pay two loans.....Gold in Buenos Ayres advances to 200 premium.....Emperor William has a narrow escape in a runaway; his carriage is hurled against a tree, but an adjutant saves the Emperor from harm.

Saturday, May 16.

The President receives many visitors at the Executive Mansion; it is announced that the Bering Sea matter will be disposed of immediately.....The Supreme Council of the United Order of Trainmen meets in Chicago to consider the Northwestern Railway Strike.....Buried treasure, thought to have been hidden by the Donner party in 1847, is found in California.....Captain Henry Erben is selected to command the Brooklyn Navy Yard, vice Admiral Braine, about to be placed on the retired list.....In New York City the protest of a number of clergymen against the teachings of the Rev. Dr. Newton is sent to Bishop Potter.....Richard Croker returns from Europe.....Lieutenant Allan G. Paul, of the Navy, dies.

The warship *Charleston* arrives at Acapulco; the *Esmeralda* is also there, but the whereabouts of the *Itata* are unknown.....The *Baltimore* joins the *San Francisco* at Iquique, where they will await the *Itata*.....The Spanish treaty with the United States is said to have blocked negotiations for a Spanish commercial convention with Germany and Austria.....It is announced that Herr Maybach is to retire from the German Imperial Cabinet.

Sunday, May 17.

The *Charleston* and all other American war vessels in the South Pacific are placed under command of Acting Rear-Admiral McCann.....Mayor Shakespeare, of New Orleans, requests that this Government recall the Exequatur of Corte, Italian Consul at that city.....In New York City, a committee is named to prepare the necessary papers for the trial of the Rev. Dr. Briggs.

The eruption of a new volcano in Armenia destroys several villages and kills a number of people.....Frost in England damages fruit; snow falls at Belfort and Nancy, France.....At a fight between Irish factions at Kanturk, a number of persons are injured.....An engagement between Chilean torpedo boats and the insurgent fleet occurs at Pisagua.

Monday, May 18.

Delegates to the National Union Conference arrive by hundreds at Cincinnati.....It is reported from San Francisco that the *Itata* had 800 tons of coal (enough to take her to Iquique) when she left San Diego.....The switchmen of the Northwestern Railroad are asking to be taken back.....Frosts do serious damage in many parts of the country.....Ex-Senator Warner Miller speaks at Herkimer in favor of allowing railroads in the Adirondacks.....More forest fires are reported in West Virginia, Minnesota, and New York.....In New York City, upon the petition of many thousand citizens, the Trustees decide to open the Metropolitan Museum of Art on Sundays.

The *Charleston* leaves Acapulco and sails southward....An attempt to forcibly remove ex-Queen Natalie from Serbia is defeated by Belgrade students; two were killed and many wounded in the conflict.....It is said that the Czarewitch is to marry a daughter of the Prince of Montenegro.

Tuesday, May 19.

The National Union Conference opens at Cincinnati.....The Trans-Mississippi Congress begins at Denver.....Preliminary trials of the dynamite cruiser *Vesuvius* give good results.....Serious riots occur in the Pennsylvania coke regions.....Tornadoes do much damage in Texas.....On the N. Y. C. & H. R. R. R., near Tarrytown, dynamite explodes on a running train, killing thirteen men, wounding fifteen, and badly damaging the road.....In New York City, the Directors of the Union Theological Seminary receive a statement from Dr. Briggs and pass a resolution commending his views.....Bishop Potter decides to act on the protest of clergymen against the Rev. Dr. R. Heber Newton.....The Congregational Conference of the State of New York opens its annual session in Brooklyn.

The expulsion of ex-Queen Natalie from Serbia is accomplished; it is said that she is to go to Bucharest, the capital of Roumania.....Advices from Acapulco say that the *Esmeralda* has probably communicated with the *Itata*.....The Czarewitch leaves Japan for Vladivostok.

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